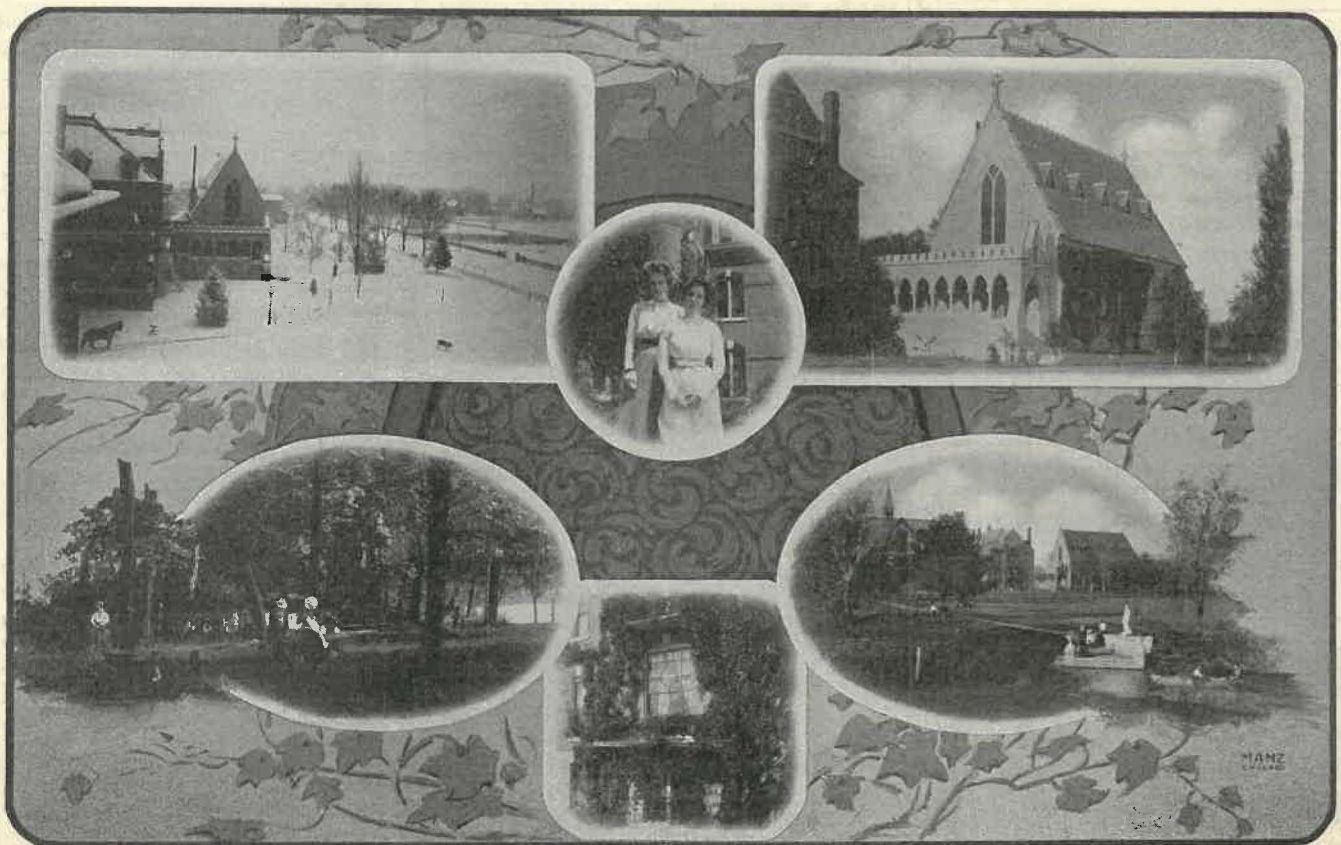


The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, JUNE 15, 1901.

No. 7



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Head Master.**The Magazines**

CURIOUS STUDIOS adopted by artists for their work are described by Mr. Walter Goodman in the *Magazine of Art* for June under the title of "Artists' Studios: as They Were and as They Are." Vicat Cole possessed for many years a steam launch, built expressly for the artist, and well fitted with every requirement of his art. In the same manner Sir John Millais, when about to paint one of his notable landscapes in Scotland, or elsewhere, sent on in advance by rail a portable studio, cleverly constructed of wood, with sufficient space within to accommodate the artist in a standing posture and enable him to view his work from a reasonable distance. Needless to say that painters of storms at sea and battles on shore cannot possibly enjoy the luxury either of a steadygoing yacht or of a portable studio. The late Mr. Ansdell, R.A., worked in a roomy apartment one-half of which was supplied with a brick flooring, upon which his four-footed models stood. But as a general rule, all animal painters, from the days of Snyders, Paul Potter, and Wouvermans, to those of Landseer, Rosa Bonheur, and Mr. Briton Riviere, have made their sketches or careful studies in the places frequented by their four-footed friends, while the rest was left to the imagination or remembrance of the artist. The romantic career of Marc Antokolsky, the Russian sculptor, is also recounted by Prince Bojidar Karageorgevitch, and there is much of artistic beauty in the number.

THE *Review of Reviews* for June has two important articles on the Buffalo fair—"The Pan-American on Dedication Day," by William H. Hotchkiss, and "Artistic Effects of the Pan-American Exposition," by Ernest Knauff. Both articles are illustrated from the most recent photographs, and in connection with Mr. Knauff's article, especially, the wonderful electrical effects at night are reproduced by the photographer, Mr. C. D. Arnold, with striking accuracy. Ten of these remarkable night views, taken especially for the *Review* by Mr. Arnold, accompany Mr. Knauff's text. There is also an appreciation of the late Professor Rowland, the Johns Hopkins physicist who ranked with the five or six greatest scientists of his time. "The Winning War Against Consumption" is the title of an article contributed by Sylvester Baxter. Mr. Baxter shows what has been done in this and other countries by way of providing sanatoria for the "pure air" treatment of tuberculosis, without resort to mild climates. Dr. David T. Day, of the United States Geological Survey, gives a well-informed and judicial estimate of the new petroleum discoveries in Texas, California, and elsewhere.

THE *International Monthly* (Burlington, Vt.) for June offers a list of contents that will prove unusually attractive to all those who are interested in the problems and in the general thought of the time. Among the contributions that are especially worthy of notice is a brilliant social study by Professor Hugo Münsterberg, who sees in the very superiority and ideal accomplishments of the "American Woman" a menace to our higher development as a people. An interesting and timely paper is that of Judge Simeon E. Baldwin, in which he shows in a strong light the evils that result from "The Encroachment of the American College upon the University." The foreign articles in this number of *The International Monthly* are fully up to the high level of their predecessors.

THE JUNE number of *Everybody's Magazine* starts off with A. Radclyffe Dugmore's

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A School for Girls, under the care of the Sisters of St. Mary. The Thirtieth Year began September 24, 1900. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D. D., Chicago; Rt. Rev. Geo. F. Seymour, S. T. D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

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THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

"Alone up Mt. Katahdin," illustrated with the author's fine photographs; L. O. Howard writes of "Fighting Pests with Insect Allies." Capital articles are Eugene P. Lyle's "Shooting away Hail Storms," and Maximilian Foster's "Photographing the Sun," in which he tells how and why astronomers study the sun's corona. No one has higher authority to speak about Christian Science than Thompson Jay Hudson, who writes on the subject. Dr. Arthur MacDonald of Washington contributes a series of interesting facts on "The Study of Children." There are also stories by Maximilian Foster, Charles Major, and Theodore Waters, poetry by Andrew Lang, W. J. Lampton, and Howard Weeden. "Joscelyn Cheshire," the serial by Sarah Beaumont Kennedy, is concluded. In "The Making of a Country Home," J. P. Mowbray employs his hero and heroine garden making. Altogether this is a particularly readable number.

IN THE June number of *Scribner's Magazine* there is an appreciative sketch of the Scottish Universities by Prof. John Grier Hibben. Senator Hoar writes on Oratory, and of course writes intelligently. Mr. Henry Norman resumes his papers on The Russia of To-day, which had been interrupted for several months, his June consideration being on Finland. Among the interesting papers in fiction is one by Mrs. Kate Douglas Wiggin bearing the quaint title of The Diary of a Goose Girl, while another chapter in the remarkable adventures of the redoubtable Raffles will interest everybody who follows that rascal's mishaps.

CHARLES J. BULLOCK opens the June *Atlantic* with a comprehensive article on Trusts and Public Policy, showing the nature of trusts and how they arise, the possible methods of regulation and cure, and the danger of their contributing, if unchecked, to the rising tide of Socialism. H. W. Horwill treats The Opportunity of the Small College, which, he maintains, consists of a power to give a better training on fewer subjects, with stronger social advantages and much more consequent benefit to the student than the great miscellaneous universities can possibly give. Goldwin Smith contributes a sketch of the life and characteristics of the Duke of Wellington, interspersed with entertaining and valuable anecdotes and comments. Congressman Samuel W. McCall discusses Washington during Reconstruction, briefly but brilliantly, showing errors made during that time by the Northern managers, but believing that the course of popular feeling at that time would have compelled substantially the same course of settlement, even if the leaders who actually brought it about had never existed. Miss Johnston's and Miss Jewett's serials continue with increased strength and interest; W. R. Lighton, Katharine Head, and Maximilian Foster contribute short stories; Madison Cawein, Arthur Colton, James B. Kenyon, and others, send poems.

THE *Architectural Record* for the current quarter is an issue of exceptional value in an educational way, and deserves the attention of all who would cultivate taste and intelligence in the art to which it relates. The leading article, "Modern Italian Architecture," by an Italian writer, touches upon the "regional stylism" of the several art centers of the country, and notes the advance of new ideas and the characteristics of the most unique buildings of recent construction. The description of the Mole Antonelliana is perhaps the most interesting. Other illustrated papers are "Nouveute's de Paris," "Some Recent American Designs," "Recent Domestic Architecture in Washington." There are 100 full page illustrations. Price \$1.00 per year (four numbers). The *Architectural Record* Co., 14 Vesey Street, New York City.

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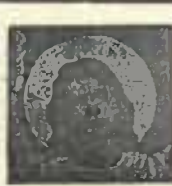
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The Living Church

Vol. XXV.

MILWAUKEE AND CHICAGO, JUNE 15, 1901.

No. 7

A MISSIONARY STATEMENT.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT
EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CHURCH MISSIONS HOUSE, NEW YORK, WHITSUNTIDE, 1901.

AT ITS meeting October 9th, 1900, the Board of Managers declared its policy for the fiscal year ending August 31st, 1901, in the following resolutions:

Resolved, That it is the sense of this Board that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement and not retrenchment.

Resolved, That future appropriations should be based upon the hope of larger income.

The Board believes that these resolutions outline the only right policy in the Church's missionary work. At the meeting of May 14th, 1901, in making the appropriation for the fiscal year beginning September 1st, 1901, it planned for further extension and pledged the Church for its missionary work in all fields for the year ending August 31st, 1902, to the amount of \$610,000, subject to slight increase to meet special opportunities or emergencies during the year.

But, while taking this action, the Board was faced by the fact that the Church has failed to provide sufficient money to meet the appropriations for the current year. There is grave danger of a deficit on September 1st of \$100,000 or more. The Board, therefore, felt compelled to adopt the following resolution, offered by the Treasurer:

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

Great damage and hardship would result from the reduction of appropriations. From all parts of our own country and from the missions abroad come reports of successful work and of many opportunities for extension. The Church has the money, and ought to give it.

Most of the parishes have made their annual offerings; some of them in spite of local urgent need. Therefore the Board asks the men and women, who have the honor of the Church at heart, to make direct individual gifts in addition to those they have made, or expect to make, through the parochial offering. The need is immediate. One dollar or one thousand will help. The support and efficiency of every missionary at home and abroad are at stake.

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GEORGE C. THOMAS, *Treasurer*.

Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

NOTES FROM THE BELFRY.

DEAR LIVING CHURCH: From my view-point up here I notice a strange thing. In New England old things are passing away. The Protestant bodies are making slight progress while the Roman Catholics are rapidly increasing. How far the former is due to the Unitarian development out of Puritan Calvinism is for others to conjecture, but I have my notions about it. As to the former, immigration accounts for it, but why the immigration? Why do the old New Englanders fade out before the tidal wave of Irish and Canadians?

It is interesting to learn that the Orthodox Church of Russia has more than forty theological seminaries and four Church universities. How few know also that the same great communion leads in the missionary work in Japan? Some people think Buddhism is flourishing in Japan, but a missionary writes:

"Sir Edwin Arnold wrote *The Light of Asia* in a nominally Christian environment, but when he had lived in Japan for a time he said in public that he was a Christian, rather than a Buddhist, and wrote *The Light of the World*, a nominally Christian poem. The Japanese are a people who appear to be light-hearted, fickle, and superficial, but at heart they are deeply in earnest and have a sincere hunger and thirst after righteousness. The best souls among them are not satisfied with Buddhism."

THE LATE BISHOP STUBBS was a great wit as well as a great scholar. He had scant respect for Canon Kingsley as a theologian, and no respect at all for Froude as a historian. Witness these lines:

Froude assures the Scottish youth
That parsons have no care for truth;
While Canon Kingsley loudly cries
That history is a pack of lies.
What cause for judgment so malign?
A brief reflection solves the mystery;
For Froude thinks Kingsley a divine,
And Kingsley goes to Froude for history.

THE CHICAGO people appear to be quite proud of the Institute founded by the late P. D. Armour and by him endowed with \$2,000,000. It is about to receive another million from his widow and son. A telegram tells how the Rev. Mr. Gunsaulus "turned a sharp corner and ran into J. Ogden Armour. They laughed and chatted a few minutes, and then Mr. Armour said in the most casual way, 'By the by, Doctor, mother and I have decided to give you \$1,000,000 for the Institute. Excuse me, I must catch that car,' and he was off like a streak."

OUR EPISCOPAL institutions must take down their lightning rods, which have so long furnished them absolute immunity from such strokes. I do not know my own meaning exactly—I simply conclude that as they are not struck there must be some kind of a lightning rod in their management. Or, perhaps, Episcopal lightning lacks the kind of charity which begins at home. Or—well, let us say no more.

THE CHURCH has entered upon another Trinity season. If it be true that we have among us some who reject the Christian religion by denying its characteristic fact, it becomes us who are orthodox (not according to the sixteenth century confessions but to the Catholic creeds) to remember that the Teacher from heaven said He would send the Holy Spirit to lead the Church into all the truth. Modern Protestantism, which has sought to destroy the Church idea, interprets this promise as addressed to individuals rather than to the corporate Body of Christ. Hence: Babel! As many beliefs as individuals, and Dowie, Thomas, Eddy, and all of them, can get up churches to suit them. But the Teacher's promise was to the whole Church as represented in the apostles and to be built on them as foundation-stones, chosen of Christ, not self-commissioned. It was the consciousness of the whole body which asserted itself at Nicea under the tuition

of the inspiring Spirit. The fact revealed is as true as the revealer. It comes down from above as He does. It returns into the bosom of Godhood as He does. But while it reveals real truth as to the constitution of the Divine nature, it does not reveal it in such a way that we can rise to the level of the consummate glory which it shadows forth. No truth which is infinite can get itself fully contained in a revelation addressed to minds which are limited. The most simple form of deism is soon lost to our sight in the enveloping clouds of the unconditioned. To decline to believe the Trinity because it is larger than man's mind, one, to be consistent, must decline to believe in the Unity. Nicene Christians believe in the Unity with no doubt in their minds, but, with a like fervor, do they believe that in God there is a trine distinction which, like His Unity, cannot be stated in terms that are level to the rational powers but which the corporate Church has apprehended according to the fulfilled promise of the Author of Christianity who is the Corner-stone of the Church, and has set forth in the Catholic Creeds. The Creeds are Divine facts stated in human language, under the guidance of the Holy Ghost. That trine distinction is "Three Persons and One God." He is one in substance. But what being or thing is there that is one and is not in another sense more than one? God is ever one; one in substance, but in another sense He is three. He is three in Persons; and yet this term must not be interpreted as definitive to the exclusion of the infinite side of its truth. It is a sign or approximation to represent the trine distinction—a distinction which at the next step brings the limited mind face to face with unlimited truth. And as things look from this high and quiet eyrie, it seems to me that the Church teaches very clearly that the Triune God reveals Himself to the heart as well as to the mind of the Church and that in either case we need to pray for steadfastness (see the collect), and it is vastly more easy to keep the head steady to the truth than the heart. It is often the case that heresy of the heart precedes the heresy of the mind.

ANOTHER.

LONDON LETTER.

LONDON, Whitsun-Tuesday, 1901.

A MEMORIAL to Dr. R. F. Littledale, author of the famous *Plain Reasons Against Joining the Church of Rome*, in the form both of a mosaic and alabaster tablet and two massive candlesticks, has been placed by a few of his friends in the newly restored Church of St. Mary the Virgin, Charing Cross Road, Soho, in West Central London, where he was assistant curate from 1857 to 1861. It is hoped, if possible, to complete the original memorial scheme by also erecting there a new pulpit. The dedicatory service took place on Ascension Day, and in the absence, through illness, of the Rev. J. E. Vaux, the life-long



ST. MARY THE VIRGIN'S, CHARING CROSS ROAD, SOHO.

friend of Dr. Littledale and also his colleague in the editorship of *The Church Times*, an address was delivered by the vicar, the Rev. G. C. Wilton. The *Daily Telegraph*, in referring to the memorial, observed that Dr. Littledale was "a writer and essayist of encyclopædic knowledge." This Soho church, also closely associated with the late Mrs. Gladstone, which was re-opened last month after being in ruins for three years, has now a modern nave to match its lofty chancel, the foundation stone of

which was laid by Dr. Liddon in 1872. The former nave, demolished by order of the London County Council as a "dangerous structure," was built in 1677 by the refugee Archbishop of Samos for the Greek colony now quartered in Bayswater; but in 1682 the Greek Christians sold out in Soho to the Huguenots, in whose possession the property remained until 1849, when it became Anglican. The old church was delineated in one of Hogarth's pictures, while the present parish of St. Mary the Virgin unhappily figures under an assumed dedication in Mr. Hall Caine's sensational novel. The sum of £4,568 has already been raised towards the cost of restoring St. Mary's, but upwards of £2,000 is still urgently required to enable the parish to begin its revived life free from debt.

The Lady Chapel of Winchester Cathedral, both Early English and Perpendicular in style, has also just been restored, with the aid of the £1,500 which came as a sort of windfall to the Dean and Chapter last year from the sale of Benjamin West's picture, "Raising of Lazarus," to Mr. J. Pierpont Morgan of New York. With that money one of the windows has been fitted with some of Mr. Kempe's beautiful stained glass, the floor of the sanctuary laid with polished English marble, the pavement of the nave renewed, the delicately carved sixteenth century wood-work of the stalls cleaned and repaired, and the walls hung with drapery; though the mural paintings (ascribed to Flemish or German artists of the fifteenth century) can still be easily seen. The fine kneeling effigy of Bishop North (died 1820), by Chantry, which stood against the east wall, has been removed into the open area between the chapel and the feretory, behind the Great Screen. The reredos, considered too inferior for its present position, will be removed as soon as funds are in hand for procuring the proposed tryptich. This Lady Chapel is where the marriage of Queen Mary with Philip of Spain was solemnized by Bishop Gardiner in 1554.

The body of the late Archbishop of Ontario was taken, on May 21st, into the Church of Holy Trinity, Paddington, for an early celebration of the Holy Eucharist, the Rev. Edgar Sheppard, D.D., sub-Dean of the Chapels Royal, being celebrant; and from thence removed for interment in Hawkhurst churchyard, in Kent. On the coffin, while resting in the church, was placed the deceased prelate's Bible and mitre. The Church of Holy Trinity, Paddington, was where the Archbishop was wont to attend when in London, and where he made his communion the day before he last left England for Canada. His Majesty the King wrote to Mrs. Travers Lewis to express his warm sympathy with her at "the loss of so distinguished a prelate of the Church"; and letters were received from the Primate, the Archbishop of Capetown, the Marquis of Lansdowne, and other distinguished persons, expressing regret that they could not attend the funeral.

The Bishops of the West Indian Province during the session of the Provincial Synod recently held at Kingston, Jamaica, had before them (states *The Times*) the question of the election of Archdeacon Churton to the Bishopric of Nassau, and unanimously agreed that the election was invalid by reason of "certain irregularities."

Although Mr. Labouchere, M.P. and editor, in his speech in the Commons during the recent debate on the Civil List Bill, made some ado about the provision therein for the King's Ecclesiastical Household, the House, nevertheless, voted pretty unanimously for its maintenance at the same sum as was itemized in the Civil List under the late reign, viz., £6,000 a year. The Dean of Windsor receives £600 a year as resident chaplain to His Majesty; and the Dean of the Chapels Royal (the Bishop of London) the sum of £200, while the sub-Dean, who does the work, has a stipend of £400 a year. Then there are 36 chaplains-in-ordinary, each of whom is paid £30 a year for preaching one sermon; though they can get off, it seems, from the performance of even that slight duty by paying a fine of £3.

The sales at Messrs. Sotheby's auction rooms in London have been of late more eventful than usual, both to bibliophiles and bibliomaniacs, on account of the enormous mass of more or less valuable books and manuscripts collected there. Amongst the more rare ones offered for disposal was Queen Elizabeth's Prayer Book, date of 1578, which, though imperfect, fetched £26; and a MS. by an English scribe, circa 1410, of Wycliffe's translation of the Vulgate Bible, consisting of 269 leaves folio, with 32 pages richly illuminated with ornamental capitals and borders. Although wanting the greater portion of the Old Testament, it realized the sum of £1,200. The book exciting most public interest, however, was a perfect copy of the first edition, 1678, of *The Pilgrim's Progress*, having a portrait of

Bunyan depicted asleep, with a view in the background of the city erroneously labeled "Vanity." The frontispiece plate was, therefore, withdrawn from the remainder of the edition, but reappeared in the third edition with the correct name, "Destruction." In 1854 Macaulay declared, in his Essay on Bunyan, that "not a single copy of the first edition is known to be in existence"; but soon afterwards the Halford copy came to light, and now there are six known to be in existence. This Nash copy (the only perfect one), measuring 5 5-16 inches by 3 3/4, and published, it is believed, at 1s. 6d., was sold under the hammer to Mr. S. C. Cockerell, connected with the Kelmscott Press, for £1,450. According to *The Globe*, the volume would "have crossed the Atlantic, perhaps not again to be seen by bibliophiles in this country," had not the hammer fallen on Mr. Cockerell's advance of £25.

The principal service in connection with the 28th anniversary of the Guild of All Souls, consisting of a procession and solemn *Te Deum*, was held this year (on May 21st, at 6:15 p. m.) in the Church of St. Matthias, Earl's Court, S. W., with a sermon by the Rev. Mr. MacKay of the Pusey House, Oxford. In the course of his thoughtful and brilliant discourse upon "The Holy Catholic Church, the Communion of Saints," the preacher said that nowadays we should be concerned "for the position of the Church of England in reference to the saints, and to consider whether a local Church could deny the deductions of the Holy Spirit, the teachings of the early Church, the Apostles' Creed, and the great Fathers, in regard to the invocation of saints." The annual report of the Guild, presented at the meeting held after the service, states that during the year there has been a net gain of 172 members, the total number now being 4,833, of which 3,548 are from the laity. The Council also expresses therein much satisfaction that, though the mother Guild is "still regarded but coldly" by the members of the English Episcopate, the daughter Guild in the Church in the United States is "enjoying full episcopal favor"; and that on its anniversary the preacher at the high celebration in the Cathedral church of the Diocese of Milwaukee should be the Bishop Coadjutor of Fond du Lac.

It having been found impossible to form a joint committee of both Houses of Parliament to consider the terms of the Accession Oath, a new motion has been passed in the Lords for the appointment of a select committee of that House only. It is, of course, entirely satisfactory that the protracted length of the Whitsuntide recess has effectually interfered with the further progress of the Liverpool Church Discipline Bill in the Commons during the present session.

The appointment of Dr. Barlow, vicar of Islington, to the Deanery of Peterborough, is obviously a sop to the Protestant party. Quite likely the responsibility for it rests with the Prime Minister rather than with the King. The Dean-designate, who has been Prebendary of St. Paul's since 1898, is the son of a former vicar of Pitsmoor, Sheffield, and a graduate of St. John's College, Cambridge. In 1859 he was ordained priest, and until becoming vicar of old Evangelical Islington (North London), he was assistant curate of St. James', Bristol; vicar of St. Bartholomew's, Bristol; rector of St. Ebbe's, Oxford; principal of the Church Missionary Society's College, Islington; and vicar of St. James', Clapham. Dr. Barlow was one of those who accepted the late Bishop of London's invitation to the Round Table Conference, but he did not figure as a debater except when strenuously opposing both Canon Gore and Canon Armitage Robinson in their attempt to commit the conference to Hooker's statement, in the 5th Book of his *Ecclesiastical Polity*, respecting the nature of the Divine Gift in the Holy Sacrament of the Altar.

J. G. HALL.

THEY BOW TO THE ALTAR.

MEMBERS on entering the British House of Commons bow not, as is generally supposed, "to the Chair," but to the vanished altar of the equally derelict St. Stephen's Chapel, which was first used for Parliamentary meetings in 1327. The sacred edifice was burned down long before the Reformation, but the custom of obeisance survived, and is observed up to the present day by members of all denominations. The red border lines of the matting on the floor of the House have an equally curious origin. During the Parliamentary struggles of Charles I.'s reign discussion often became so violent as to breed the fear of physical encounter. Lines were therefore drawn down the center of the House, which the opposing parties were forbidden to cross. These marks, which are continued in front of the bar, and form the "floor of the House," have still an important place in Parliamentary usage.

THOMAS EGLESTON, PH.D., LL.D.

By FRANCES SMITH.

A BRONZE bust of heroic size of Professor Thomas Egleston has recently been placed in the Memorial Hall of Columbia University. It is the gift of the students of the University, in commemoration of the "Founder of the School of Mines," and is the work of the eminent American sculptor, William Couper.

Professor Egleston is represented in his academic gown. It seems most fitting that his memory should be honored in the



THOMAS EGLESTON.

Portrait-bust to be placed in the hall of Columbia University by the Students. Wm. Couper, Sculptor.

institution to which he devoted his life. In recognition of his valuable gifts at different times to the collection of minerals at Columbia, a few weeks after his death the trustees of the University attached his name to the collection of the institution, as a permanent memorial: "The Egleston Mineralogical Museum." Besides his mineral collection, Professor Egleston gave his machinery and tools to the department of metallurgy, and about one thousand books to the different departments of Columbia. His work at the University was but a part of his manifold activities. He was associated, in 1866, with the

geological and agricultural survey of the first hundred miles of the Union Pacific Railroad; two years later he was appointed a commissioner to examine the fortifications of the coast; he was a juror at the Vienna Exposition in 1873; he was one of the organizers of the American Institute of Electrical Engineers, of the Society of Mechanical Engineers, and of the American Metrological Society; a member of the Society of Civil Engineers, the Iron and Steel Institute of Great Britain, the New York Academy of Sciences, the Century Association, and many other similar bodies. He was the author of nearly a hundred books, pamphlets, and articles, relating to metallurgy and mineralogy. The degrees of Ph.D. and LL.D. were conferred upon him by Princeton and Trinity, respectively.

About nine years before his death, he was appointed a Chevalier of the Legion of Honor, upon recommendation of the directors of the *Ecole des Mines*, in recognition of his services to science and to that institution. A few years later he received the exceptional rank of an Officer of the Legion of Honor, and had he but lived a month longer—he died January 15, 1900—the rank of Commander of the Legion of Honor would have been bestowed upon him, that body having decided to confer, and prepared the preliminaries for giving, such a decoration.

In his home life, Professor Egleston was exceedingly happy. Early in life he married Miss Augusta McVickar, and their life was one of ideal happiness for many years, until her death in 1895. During years of travel, Professor Egleston had remarkable opportunities to obtain fine and choice specimens of gems. These he had mounted in beautiful forms as presents to his wife. After her death, the only satisfactory use to which this treasure of jewels could be put seemed to him to be in the services of divine worship. He therefore had them set in a golden chalice, which he presented to Trinity Church, New York City, of which he was a vestryman. There are one hundred and eighty stones inset, with embossed work, upon a chalice nine inches high and half that width. The species and varieties number fifteen, many of them in rare shades of color. Among them are diamonds, sapphires, emeralds, Oriental topaz, green tourmaline, chrysoberyl, Ceylonese moonstones, and moldavite—the rare green obsidian of Moravia. The conception and design, which were wholly Professor Egleston's own, reveal a union of artistic and scientific qualities joined with a personal and religious sentiment.

A CANDIDATE who was soon to be ordered deacon, asked the late Bishop Philander Chase if he might wear a black silk stock in place of the white neckerchief then generally used. The Bishop, taking the Prayer Book in his hand, read the second rubric, in which occur the words, "decently habited," and said to the candidate: "Do you think a black silk stock is decent? I don't."

UNDER CANVAS.

MISSIONARY WORK IN INDIANA.

BY THE REV. D. CONVERS.

THE Western Mission of the Diocese of Michigan City has— if not “a local habitation and a name”—a place of its own in which to hold services. Better than a room in a private house, better than a borrowed building, better even than our “own hired” hall in some respects is our tent. If a Bishop may have his “Pro-Cathedral,” why not a priest have his “Pro-Church”?—to coin a barbarism. Here we have it in the shape of a tent, as the photograph shows. On Decoration Day it was set up at Winamac, Pulaski Co., and on Trinity Sunday first used for public services. The “Church Tent,” for so our “notice board” (which, however, is only painted canvas) calls it, was pitched on the bank of the Tippecanoe River, recalling “the bank of the river where prayer was wont to be made”; near the entrance to Wye’s Park and close to the artesian well to which all Winamac comes for drinking water, making it a place of meeting like the wells of Oriental, patriarchal times, of which Genesis tells. Of course pitching the tent was a terrible ghost when anticipated, but like many others, “laid” itself when the time came. Several men from the crowd at the corner came to

man who will come, cast in his lot for the whole or part of the summer with us, and work? Those who can play the organ and sing well meet the most pressing need. As some have given wealth and self to minister to the scattered fisher-folk of Newfoundland; as the Universities Mission in Central Africa has a long list of those who give up health and life for the work there for the mere expenses of living; and as the like happens again and again nearer home; so, may we not find some one who will come to help work in the tent in this mission in populous Indiana, where we have but little money? If any wish to come, write to the Bishop or to the missionary, Rev. D. Convers, Winamac, Indiana.

AS OTHERS SEE US—ANGLICAN CEREMONIAL.

THE recent enthronement of the Rt. Rev. A. F. Mannington Ingram at St. Paul’s Cathedral as Bishop of London, says *The Literary Digest*, appears to mark the commencement of a new epoch in the Church of England. After over half a century of strife against the Tractarian or “Catholic” Party, in which rectors, vicars, and curates have at times even been subjected to imprisonment for their use of ceremonies and vestments not in common use in the Church, Dr. Ingram, one of the most pronounced “Catholics” of the higher English clergy, has



CHURCH TENT. SET UP FOR SERVICES AS DESIRED, BY THE GENERAL MISSIONARY, DIOCESE OF MICHIGAN CITY.

help, and the thing was done. I overheard two talking on the other side of the tent wall.

“What is this, anyway? Some kind of a Dowieite?”

“No, he ain’t a Dowieite. He’s been here before, and preached in the Maccabee Hall.”

A third had even more light.

“He’s an Episcopal, they say. But that’s a new one on me. I never heard tell of the Episcopal.”

On Trinity Sunday Bishop White celebrated at 7 a. m., saying beforehand some prayers from the office for the consecration of a church, and preached at morning prayer, being forced to leave early in the afternoon. The missionary took the address to men at 3; and the sermon and instruction after evening prayer, besides baptizing a child.

THE LIVING CHURCH should have a photograph of the interior also; but so many things ordered have failed to be sent in time, that the interior as it now stands is not as it will be. There are 95 borrowed chairs in it; the organ is not ours; and the altar has not come. Some day perhaps some friend of Missions will let us buy a “baby organ” of our own. We hope so.

The Sunday morning congregation numbered 50; 33 men were at their service in the afternoon; and at night 47 were in the tent and nearly half as many sat on the grass outside the opening which does duty as a door.

The great need now is additional workers. Is there any

been appointed to the most important see in England, and has just been enthroned in the historic St. Paul’s with ceremonies so imposing in their dignity that the London *Guardian* says that “never in the history of the present building has it witnessed so impressive a scene”; while the London correspondent of the New York *Churchman* says that “in ceremonial it marked an advance upon all post-Reformation precedents for London.” Yet, he adds, “the new departure occasioned no protest from clergy or laity.”

Except for the absence of incense, and for the necessary ritual differences between an enthronement and a consecration ceremony, there appears to have been no noticeable difference in ritual elaborateness between this ceremony and the Fond du Lac consecration last winter, which attracted such a storm of criticism in this country. It is noteworthy that although the same episcopal vestments were worn at St. Paul’s and a similarly ornate “high celebration” performed there as at Fond du Lac, with many acts and ceremonies not specifically commanded in the Book of Common Prayer, yet the Philadelphia *Church Standard*, which spoke of the Wisconsin ceremony as “the Fond du Lac circus,” and the New York *Churchman*, which called it “ritual anarchy,” have thus far reported the London ceremony without comment.

[Quotations from *The Churchman* and THE LIVING CHURCH follow.]

Diocesan Conventions

DIGEST OF THE CONVENTIONS.

MINNESOTA elected as Bishop Coadjutor, the Rt. Rev. S. C. Edsall, D.D., Missionary Bishop of North Dakota; INDIANA changed the name of the Diocese to Indianapolis, and adopted tentatively a new constitution and canons. An episcopal ring was presented to the Bishop. WESTERN MICHIGAN petitioned for change in the marriage laws of the State; FOND DU LAC adopted Cathedral statutes; COLORADO petitioned that the words "Protestant Episcopal" be omitted from the title of the Prayer Book and of the Church, only five votes being cast against the resolution. WEST VIRGINIA resolved to raise a jubilee fund of \$50,000 before Ascension Day, 1903, which day is the 25th anniversary of the Bishop's consecration. There was only routine business transacted in DELAWARE, EASTON, and LEXINGTON.

MINNESOTA.

(THE RT. REV. H. B. WHIPPLE, D.D., LL.D., BISHOP.)

THE chief event of the 44th annual Council, which began its session at St. Paul's Church, Winona, on Wednesday, June 5th, was the election of the present Missionary Bishop of North Dakota, the Rt. Rev. Samuel C. Edsall, D.D., as Bishop Coadjutor, to succeed the late Bishop Gilbert. There was a very large attendance of clergy and laity. The Bishop was celebrant at the Holy Communion, which opened the session, and delivered his annual address.

THE BISHOP'S ADDRESS.

He said that the Swedish work "has progressed in the past year and there has been an increase in the spiritual life, but the need of the extension of the Swedish work becomes more and more pressing. We could double, yes treble, the number of our Swedish clergy to blessed advantage. . . . I have great pleasure in welcoming to our diocesan Council the Rev. G. Floden, a distinguished priest of the Church of Sweden, to whom in your name I give a heartfelt welcome, believing that his visit will strengthen the ties which bind us to the ancient Church of Sweden."

"Permit me to say, also," the Bishop said, "that one of the first signs of a healthful parish life is found in the promptness with which the finances are handled—particularly in the payment of the pastor's salary, which, often meagre enough, becomes doubly so by the failure to pay when due. If the vestries would feel the personal and sacred duty which devolves upon them to see that these matters are managed on strict business principles, the effect would be harmony and growth which cannot otherwise exist; for temporal necessities often overshadow the spiritual, and the friction and unrest created, sap the life of the parish, acting and re-acting upon pastor and people. An atmosphere in one direction or the other is invariably felt by the Bishop when he visits a parish."

"I say with sorrow that the Church does not realize the great work to be done by diocesan schools—a work which can be done through no other instrumentality. Our public schools do not and cannot give the Christian training necessary to prepare the children of the state for the duties of the highest and purest citizenship. At the time when our sons and daughters are receiving their mental training, they are at the most impressionable age, when religious and intellectual culture should go hand in hand. The spiritual nature at this period of life, is ready as it cannot be later, to be moulded for time and eternity. True, education cannot be onesided. If mind and intellect are systematically trained, day by day, and month by month, while the spiritual nature lies fallow, save for haphazard grains of religious truth which may fall therein, how can the student hope to attain a wide range of vision, or to have a true interpretation of life—life which reaches through eternity! O, think of this, men and women of the Diocese, and feel that it is a privilege as well as a duty to care for these diocesan schools.

"I say to-day as I said years ago, that the ritual of the Church must be the expression of her life;—that without this, it is like gay garments on the dead. That while the King's daughter was clothed in garments of needle-work, the fair linen of the Bride of Christ is the righteousness of the saints. All ritual must be in obedience to law; disobedience of law is the essence of rebellion. Religious controversy always becomes unfair and bitter. It is now as it was with the disciples at the foot of the Mount, who had been wrangling over doctrines and could not cast out the devil from the demoniac, which they could have done had they been with Jesus on the Mount of the Transfiguration."

Speaking of his request for the election of a Bishop Coadjutor, he said: "I pray God that the one you may choose, may be a great-hearted son of the Church, whose passionate love for men shall have been learned from Jesus Christ; one whose catholicity of heart will be limited by no party bounds, and will carry out the best traditions of a Diocese which has been honored by the whole Church. He must be one whose heart is in touch with all the life of this great Northwest; one who will make the schools and institutions of the Diocese

his special care; a man of faith and hope, who knows how to work and wait, knowing that God will give the harvest. As you would spare your Bishop heavy sorrow, I ask you to elect one who will work with me, and for you, in the spirit of that Christian love which has characterized our past history."

VARIOUS REPORTS.

After luncheon Archdeacon Haupt submitted his report. It showed that while the state had gained 26 per cent. in ten years, the Church had gained 69 per cent., there being at present 12,530 communicants. His principal duty was to supply stations when work had already been begun. There was need for men in towns of from 1,000 to 2,500. He reported a new church planned at Jackson and Grace Memorial Church dedicated at Nebraska. A promising mission had been started at Lamberton and another at Hamline.

The report of the special committee on the *Church Record* was read by E. W. Peet, showing that the paper had been taken in hand by the committee, published by them, and materially improved. The committee recommended the paper be turned over to the Board of Missions. The recommendation was adopted.

There were various financial reports, and the report on Sunday School work showed excellent progress during the year.

A DISTINGUISHED GUEST.

The evening session of the convention was rendered interesting by an address by the Rev. Gustaf Floden, a distinguished presbyter of the Church of Sweden, chaplain of his Majesty, the King, and chaplain of the royal regiment. Mr. Floden was accompanied by the Rev. O. A. Toffteen, rector of St. Ansgarius' Church, Minneapolis, who acted as interpreter, Mr. Floden speaking in the Swedish language. Mr. Floden was introduced by Bishop Whipple after the service of evening prayer, and spoke for three-quarters of an hour. He said in part:

"As the raindrops are broken in different colors by the sun so the light from Jesus Christ shall be broken and appear to us in the different branches of faith of Christ. All enlightened by Christ shall return to Him and there shall be one Shepherd and one fold. As God has created the world for all people so is faith created for all nations that they should all believe. Christ has not come that the nations should be divided and embittered, but united."

Mr. Floden then dwelt upon the many things that commend the Episcopal Church, which has kept the apostolic faith intact, in confession, pure sacrament, and the office of the ministry. It was no wonder that her children could not forget her. He told how the Episcopal Church in Sweden resembled that in America, and said it was a mistake to connect it with Martin Luther. He was glad to find so many Swedish congregations in America, and in conclusion urged more united work for the up-building of the Church of Christ.

At the close of this public service another business session of the council was held to dispose of matters that would come up on the second day.

PRAYERS FOR A ROMAN BISHOP.

Thursday morning the council opened with prayers by the Rev. Wm. Wilkinson. Intercessions were offered for the Roman Catholic Bishop (Cotter) of Winona, who lies seriously ill in this city.

MEMORIAL OF BISHOP GILBERT.

A very handsome black walnut pulpit in memory of the late Bishop Gilbert was blessed and set apart for future use.

ELECTION OF A BISHOP COADJUTOR.

Before the balloting for a Bishop Coadjutor began, his salary was fixed at \$3,000 per annum. On roll call 131 of the laity and 75 of the clergy responded. The three principal candidates nominated were the Rt. Rev. S. C. Edsall, D.D., Missionary Bishop of North Dakota; the Rev. W. S. Rainsford, D.D., rector of St. George's Church, New York; and the Rev. H. P. Nichols, of New York, formerly rector of St. Mark's, Minneapolis. An informal ballot resulted as follows:

Bishop Edsall—Clergy, 36; Laity, 50.

Dr. Rainsford—Clergy, 9; Laity, 27.

Mr. Nichols—Clergy, 8; Laity, 25.

The formal vote which followed stood:

Bishop Edsall—Clergy, 45; Laity, 74.

Dr. Rainsford—Clergy, 6; Laity, 22.

Mr. Nichols—Clergy, 9; Laity, 19.

Necessary to a choice—Clergy, 33; Laity, 71.

The election of Bishop Edsall was made unanimous, and the *Gloria in Excelsis* was then sung with such vim as never before heard in St. Paul's Church.

The Rev. Messrs. Davis, Andrews, and Webb, and Judge Wilder, W. H. Lightner, and Charles Horton, were appointed a committee to notify Bishop Edsall of his election as Bishop Coadjutor of Minnesota.

OTHER ELECTIONS.

Standing Committee: The Rev. Messrs. George H. Davis, Chas. D. Andrews, W. P. Ten Broeck, F. T. Webb; Messrs. E. W. Peet, Harvey Officer, I. Atwater, and Frederick Paine.

The Rev. Dr. Tanner was re-elected Registrar, and the Rev. Messrs. Andrews, Webb, and Butler were re-appointed Deans.

Missionary Committee: The Rev. Messrs. John Wright, D.D., T. Sedgwick, and Archdeacon Haupt.

W. H. Lightner was re-elected Chancellor of the Diocese.

Deputies to General Convention: The Rev. T. W. MacLean (Minneapolis), the Rev. C. A. Poole (Faribault), the Rev. C. C. Rolit (Red Wing), and the Rev. C. E. Haupt (St. Paul); Messrs. Chas. Horton (Winona), W. H. Lightner, H. F. Stevens, Frank O. Osborne (St. Paul).

Alternates: The Rev. John Wright, D.D. (St. Paul), the Rev. C. L. Slattery (Faribault), the Rev. S. B. Purves (Minneapolis), the Rev. Charles Holmes (St. Paul); Messrs. Hector Baxter, J. R. Vanderlip, C. J. Church (Minneapolis), H. C. Theopold (Faribault).

Upon the request of the Bishop, he was given power to retain as Archdeacon the Rev. C. E. Haupt for the ensuing year.

At the afternoon session Bishop Whipple announced that the Rev. George H. Davis, of Faribault, had received the degree of D.D. from the Seabury Divinity School.

The closing address of the convention was made by Bishop Whipple, who said, in part:

"I have looked forward with deep solicitude to your election of a Coadjutor Bishop. I tried not to have a preference, and to have the election such that it might be said: 'The Lord shall choose.' I believe the election to-day has come from the inspiration of the blessed Spirit. I know the place I have in your hearts. I have the love of the clergy and laity of the Diocese. Give to the one you have chosen to-day as you gave to my late Coadjutor a love unclouded by doubt. Brothers, let us try to do the work God would have us to do, and then when our course here is finished we will be called to the rest of the people of God. I commend each one of you to the word of his grace that can build you up to all that is sanctified."

The Council was formally closed with prayer by Bishop Whipple.

The Rt. Rev. Samuel Cook Edsall, D.D., Missionary Bishop of North Dakota, and Bishop-Coadjutor-elect of Minnesota, was born in



RT. REV. S. C. EDSALL, D.D.
(By Permission.)

Dixon, Ill., March 4th, 1860, the son of James K. and Caroline Florella Edsall. His father was vestryman, and afterward senior warden, of the parish at Dixon, from 1856 until 1879, in which latter year he removed from the city. He, the father, was also Attorney General of Illinois from 1873 to 1881, and Deputy to General Convention from the Diocese of Illinois in 1877. The present Bishop was both baptized and confirmed by Bishop Whitehouse, and entered Racine College in 1873, where he remained as a student for six years, and was afterward admitted to the Bar in 1882. He became lay reader in 1885, and the next year became a candidate for orders, entering the Western Theological Seminary, Chicago, from which he graduated in

1889. During his period as a student, he, with the Rev. F. W. Keator, founded the work on North Clark street, which afterward grew into the important parish of St. Peter's. In the frame chapel built for this work, Mr. Edsall was ordained by Bishop McLaren as Deacon, December 23d, 1888, and was advanced by the same Bishop to the priesthood in the same chapel, May 2nd, 1889. His sole work as priest was as rector of St. Peter's Church, which, as a theological student, he had founded. He was elected Missionary Bishop of North Dakota by the General Convention of 1898, and was consecrated Bishop in St. Peter's Church, Chicago, January 25th, 1899, the late Bishop Gilbert, of whom he has just been elected successor in Minnesota, assisting in the consecration. He received the degree of D.D. from Illinois College, Jacksonville, Ill., in 1898. Bishop Edsall's work in North Dakota has been singularly successful, but the fact that this is a General Convention year, thus making it possible for a successor to be elected immediately after his translation, will prevent any considerable break in the episcopate of that See. Bishop Edsall's wife, whom he married in 1883, was Miss Grace Harmon of Chicago.

INDIANA.

(THE RT. REV. J. M. FRANCIS, D.D., BISHOP.)

THE 64th annual Convention of the Diocese was held in Grace Cathedral, Indianapolis, on June 4, 5 and 6, there being a full attendance of the clergy and a much larger attendance of the laity than is usual.

THE BISHOP'S ADDRESS.

The Bishop's address was largely devoted to the subject of missionary work, concerning which he said:

"I desire to impress upon you, at the beginning of our Conven-

tion, that the first duty which this representative body has to discharge is the duty of providing for the missionary work of the Diocese. There are other matters that must be considered, much routine work that must be done; this year especially a large portion of our time must be devoted to the consideration of the report of the Committee on the revision of the Constitution and Canons. But, important as these things are, I beg that they be not allowed to consume all our time, so that the more important matters relating to the extension of the Kingdom of Christ be passed over. I sometimes think that our Conventions tend to dampen missionary ardor, and to check enthusiasm, rather than to arouse and stimulate it, because so little interest is manifested in that which is the essential work of the Church. We must make a change in this respect.

And something must be done, dear brethren, if the Church in this Diocese is to increase in strength and usefulness. Too long already have opportunities been allowed to pass. The blame has been generally laid at the door of the General Board of Missions, which, it is said, should supply larger means for us to carry on the work we have to do in the Middle West. I fully concur in the opinion that if more help had been extended in earlier days, the Church in Indiana would occupy a far different position from that which it holds to-day; but, on the other hand, I realize that conditions have changed since those early days. Although the Church in this Diocese is lamentably weak, it is nevertheless able to do more for itself and more for other less favored portions of that one field, which is the world, than it has ever yet done. . . . In our present weak state, I am convinced that we ought to form strong centers in cities of considerable size, and work out from them through the adjoining towns and villages. I have not yet been able to put this plan into operation because of the necessity of endeavoring to rebuild that which has fallen down, and of strengthening the weak churches which we already have. I feel that it is incumbent upon us to make strenuous efforts to preserve what we already possess before we begin to extend our operations; and I also feel that sufficient means should be placed at the disposal of the Bishop and the Board of Missions to enable them not only to provide for the work already in hand, but to occupy strongly and adequately new fields which lie open to us."

The number of Confirmations was considerably larger than in recent years. A church has been built and consecrated at Shelbyville, and missions established at Attica, Veedersburg, and Bedford. The unorganized work at Greensburg has been put upon a more solid foundation, and Trinity mission organized. The financial condition was never better, and during the year the missionaries have received their stipend monthly in advance.

LEGISLATION.

The report of the Board of Missions was replete with interest, and the pledges made for diocesan missions aggregated some \$2,265, an increase over last year of something over ten per cent. A special committee was raised to take into consideration the mission work in the Diocese. The salary of the Bishop was increased by \$200, making it, including expenses, \$3,000.

Most of the time of the Convention was taken up in considering the proposed Constitution and Canons which had been drawn up by a special committee, of which the Bishop was Chairman, and the Rev. H. M. Denslow, Secretary. The constitution was amended and approved, and goes over to the next Convention for final action. The most radical changes include the changing of the name of the Diocese to *Indianapolis*, and the name of the Convention to *Council*; the changing of the annual meeting from June to May; the clothing of the Bishop with the power to appoint the vestrymen as well as the wardens of missions, and giving the priest-in-charge, or in case of a vacancy, the Bishop, the right to appoint the delegate to Council; and providing a way by which weak parishes may be reduced to missions. The Canons were largely passed upon, but lie over for final action next year.

PRESENTATION TO THE BISHOP.

Not least among the events of the meeting was the presentation to the Bishop, on behalf of the clergy and certain of the laity, of a beautiful episcopal ring, which took the Bishop entirely by surprise. Dean Peters on behalf of the clergy and a number of the laymen of Indianapolis, Evansville, Terre Haute, Muncie, and Richmond, who were invited to share in the gift, made the presentation in a graceful and felicitous speech; and the Bishop, in a voice betraying emotion at the unexpected gift, expressed his thanks for the loyalty and affection of his clergy and people, of which he had always been well assured.

The delegates, both clergy and lay, were most hospitably entertained by the Indianapolis parishes.

ELECTIONS.

The elections resulted:

The Rev. Willis D. Engle re-elected Secretary, who appointed the Rev. F. N. Chapman as assistant. Charles E. Brooks re-elected Treasurer. The Rev. R. H. Peters re-elected Registrar. Miss Emily L. Upfold re-elected Librarian. James M. Winters re-elected Chancellor.

Standing Committee: The Rev. H. M. Denslow, the Rev. J. D. Stanley, the Rev. F. O. Granniss; Messrs. James M. Winters, William D. Pratt, and Louis Howland.

Board of Missions: The Rev. Lewis Brown, the Rev. C. S.

Sargent, the Rev. J. D. Stanley, the Rev. R. H. Peters; Messrs. J. A. Barnard, Charles B. Stilz, W. C. Sampson, and Gilbert S. Wright.

Deputies to General Convention: The Rev. H. M. Denslow, the Rev. J. D. Stanley, the Rev. J. E. Sulger, the Rev. F. O. Granniss; Messrs. A. Q. Jones, James M. Winters, Lewis B. Martin, and Gen. John P. Hawkins.

Alternates: The Rev. Lewis Brown, the Rev. John Davis, D.D., the Rev. William H. Bamford, the Rev. C. S. Sargent; Messrs. Gilbert S. Wright, J. A. Barnard, E. A. Munson and Maj. W. P. Gould.

Trustees of the Diocese: Messrs. C. E. Brooks, A. Q. Jones, N. F. Dalton, Lewis B. Martin, and Edward Olcott.

Trustee of Kenyon College: H. W. Buttolph.

The Bishop appointed the Rev. Lewis Brown, Dean of the Indianapolis Convocation; the Rev. J. E. Sulger, of the Evansville Convocation; and the Rev. W. H. Bamford, of the New Albany Convocation; and the Rev. H. M. Denslow, the Rev. F. O. Granniss, the Rev. Roger H. Peters, the Rev. W. H. Bamford, the Rev. John Davis, D.D., and the Rev. Lewis Brown, as Examining Chaplains.

WOMAN'S AUXILIARY.

A most interesting and profitable meeting of the Woman's Auxiliary was held in St. Paul's Church on Tuesday preceding the meeting of the Convention, at which an excellent sermon was preached by the Rev. Frank DuMoulin, of Chicago, and detailed reports were made by the different branches. The women of the Indianapolis branches entertained the delegates, and a reception was given them by the Diocesan President, Mrs. W. D. Pratt.

DIOCESE OF FOND DU LAC.

THE 27th annual Council of the Diocese of Fond du Lac met in the Cathedral church of St. Paul, Fond du Lac, Tuesday, June 4th. There was a good attendance of the clergy and laity. As is usual in this Diocese, there were three early celebrations. The Council was called to order at 9 a. m., and after the preliminary routine business, the conciliar celebration followed with Bishop Grafton as celebrant. The music at the celebration was very fine indeed and the whole service beautiful and devout. Both Bishop Grafton and Bishop Weller made addresses.

THE BISHOP'S ADDRESS.

Bishop Grafton, after reviewing the work of the Diocese, said: "Under God, the three great causes of diocesan success, as we venture to think, have been these:

"1. Our belief in and loyalty to the Church of Jesus Christ. It came into existence, not by man's devising or as a development of the social conditions of the times, but was formed by our Lord during His visible ministry, and made vital by the gift of the Holy Ghost at Pentecost. It was born on that day, complete in its organization. . . . It survived the persecutions of the Roman emperors, the dissolvants of intellectual speculations and heresies, the flood of barbarism that swept away the Roman civilization; the seeming death-blow afflicted by fanatic Mohammedanism, the worse evils even, of worldliness and sensuality, which seemed at its worst in the tenth century; the more injurious, but less recognized evil of centralization, which culminated in the papacy of Popes Innocent and Hildebrand in the middle ages; the unsettlement in men's minds caused by the discoveries in the fifteenth and sixteenth centuries, the marvels of science, the boldness of modern philosophical inquiry, the intoxicating influence of the time—spirit of to-day, which forgets God, in an idolatrous worship of itself. . . .

"Another cause of success has been our devotion to that branch of the Catholic Church in which, by God's Providence, we have been placed. No one who knows its history can but see how God's loving Providence has watched over her. No one who has given any serious thought to the great movements in the world but can realize the great destiny and duty that lies before. She passed through a great reformatory convulsion in the sixteenth century, which broke with the Papacy, and cast off some superstitions and reformed her discipline, but she retained her continuity. She was the same Church after the reform of herself as she was before. She preserved her ancient orders, sacraments of grace, and the faith of undivided Christendom. To her, and the great principles of her Reformation, we are most loyal. We have no wish to place ourselves again under the control of the Papacy. Catholic, Reformed, and Free, we have a great destiny before us, and especially in our own land.

"The third and last great cause of our success, we believe, dear brethren, is your devotion to Christ as manifested in the great sacrament of His love. Jesus visible to the saints in glory, is manifest to us, veiled in His sacrament. But just as truly as He walked the streets of Jerusalem, or stood on the Mount of Transfiguration, so He is with us, in our midst, and on our altars. Christ with us, and Christ in us is our battle cry of victory."

BISHOP WELLER'S ADDRESS.

The Bishop Coadjutor made a full statement of his work since his consecration, showing that he has not known an idle moment.

CATHEDRAL STATUTES.

One of the important acts of the Council was the adoption of the articles of incorporation of the Bishop and Chapter of the Cathedral

Church of St. Paul. The statutes were passed without change, being in the original form agreed upon by the local vestry.

The statutes describe the membership and qualifications as follows:

"The Rt. Rev. Charles Chapman Grafton, S.T.D., Bishop of Fond du Lac, and his successors in office, the Archdeacons of the Diocese of Fond du Lac and their successors in office, together with two or more priests, canonically resident in the city and Diocese of Fond du Lac, in good standing, to be known as the canons of the Cathedral, and seven laymen, one of which shall be known as the Chancellor and one as the Treasurer, of the board of trustees of the Diocese, all well esteemed communicants of the Church in the Diocese, shall constitute and be, when appointed, the body corporate known as 'The Bishop and Chapter of the Cathedral Church of St. Paul in the City and Diocese of Fond du Lac, State of Wisconsin.'

"The Bishop, together with the clerical members of the Chapter, shall meet as soon after the organization of the Cathedral Chapter as may be convenient, and prescribe the ritual to be used thereafter at the Cathedral church. The rules and regulations drawn up by them shall be incorporated in book form and called 'The Book of Customs of the Cathedral Church of St. Paul,' of the City and Diocese of Fond du Lac, State of Wisconsin, and no change, alteration, or deviation shall be made therefrom unless by the unanimous consent of all clerical members of the Chapter.

"The ritual and ceremonial of all services, ordinary and extraordinary, of the Cathedral church of St. Paul shall be in accordance with the Book of Customs as described in Chapter 9 of the statutes of organization."

The elections and appointments are as follows:

Secretary of the Diocese, the Rev. Lucius D. Hopkins; Assistant Secretary, the Rev. Leopold Kroll, Jr.

Standing Committee: the Rev. William Dafter, D.D. (President), the Rev. Lucius D. Hopkins (Secretary), the Rev. Newell D. Stanley, the Rev. A. Parker Curtis, Mr. James B. Perry, Maj. Edwin R. Herren, Mr. Geo. L. Field.

Treasurer of the Diocese, Mr. Ernest J. Perry; Treasurer Board of Trustees, Mr. James B. Perry; Registrar, Sister Anna Hobart, O.S.M.; Historian, the Rev. William Dafter, D.D.

Deputies to the General Convention: The Rev. Messrs. Frederick S. Jewell, D.D. (Fond du Lac), Walter R. Gardner, D.D. (Algoma), Henry S. Foster (Green Bay), B. Talbot Rogers (Fond du Lac); Messrs. Edwin R. Herren (Fond du Lac), Nathaniel W. Salladé (Fond du Lac), Francis A. Brown (Marinette), Gustave W. Zerler (Plymouth).

Supplementary Deputies: The Rev. Messrs. William J. Cordick (Wausau), P. Gavan Duffy (Oconto), Lucius D. Hopkins (Sheboygan), William B. Thorn (Marinette); Messrs. Geo. L. Field (Ripon), George I. Middleton (Ripon), A. Heber Reynolds (Green Bay), Hon. J. K. Parrish (Ashland).

UNOFFICIAL GATHERINGS.

Bishop Grafton tendered a reception of the clergy to Bishop Weller, Monday night; and gave a luncheon for the clergy Wednesday noon; and Tuesday night Bishop and Mrs. Weller gave a reception to the clergy and lay delegates and their wives.

Wednesday forenoon there was a conference of the clergy, at which Bishop Grafton gave a charge on The Eucharistic Sacrifice.

WESTERN MICHIGAN.

(THE RT. REV. GEO. DEN. GILLESPIE, D.D., BISHOP.)

THE 27th annual Convention of the Diocese assembled in St. Mark's Church, Grand Rapids (the Rev. J. N. McCormick, rector), on Wednesday, June 5. After morning prayer there was a brief session for organization, followed by a celebration of the Holy Communion.

THE BISHOP'S ADDRESS.

The Bishop's address reviewed the work of the Diocese, with suggestions for the future. In connection with the subject of marriage he alluded to the "Gretna Green" moved from Milwaukee to this side of Lake Michigan, by reason of new laws passed in Wisconsin. Later a committee offered the following resolution, which was unanimously adopted:

"Resolved, That the Convention of the Diocese of Western Michigan places itself on record as protesting against the notorious abuses connected with the solemnization of Holy Matrimony in St. Joseph, and other parts of our state, and calls upon its people to do all in their power to resist and rebuke these dangerous and demoralizing practices."

A committee appointed to consider the increase of the episcopate fund, reported in favor of endowment through insurance in connection with direct subscriptions.

Bishop Gillespie's journal of official acts showed a busy year. Akeley Institute is always near his heart, and the Principal and teachers were commended for their faithful service. The Bishop announced that the Misses Yerkes of Indianapolis would have charge of the school for next year.

A missionary meeting was held Wednesday evening, at which the Rev. W. S. Sayres, General Missionary of the Diocese of Michigan, made an address explanatory of his work. Encouraging reports were made by Miss Mary A. Milnes, missionary of the Diocese, and by the Secretary of the Board of Missions. There was some discussion

during Thursday's session concerning the missionary work of the Diocese, and there seemed to be an impression that an Archdeacon was needed, together with a re-arrangement of our whole system.

Resolutions of respect were placed concerning two prominent laymen of the Diocese, Hon. N. P. Loveridge and Hon. George Willard, deceased since the last Convention.

ELECTIONS.

The elections, completed Thursday morning, were as follows: Treasurer, E. T. Montgomery; Registrar, Rev. Sidney Beckwith. Standing Committee: Rev. Messrs. J. N. McCormick, Robert R. Claiborne, R. H. F. Gairdner, Wm. Lucas; Messrs. J. Davidson Burns, Wm. J. Stuart, Jacob Kleinhaus.

Board of Missions: Rev. Messrs. J. N. McCormick, R. H. F. Gairdner, George Forsey, Robert R. Claiborne, Wm. Lucas; Messrs. A. C. Forrey, F. A. Gorham, E. C. Leavenworth, C. R. Wilkes, Thomas Hume. Mr. Thomas Hume was also added to those constituting the "Association of the Diocese."

Deputies to the General Convention: Rev. Messrs. Charles T. Stout, J. N. McCormick, R. H. F. Gairdner, George Forsey; Lay: Messrs. A. J. Mills, Wm. R. Shelby, Jacob Kleinhaus, Thomas Hume.

Provisional Deputies: Clerical—Rev. Messrs. Robert R. Claiborne, J. N. Rippey, Wm. H. Osborne, J. W. Armstrong; Lay—H. Haupt, Jr., H. B. Lewis, E. C. Leavenworth, Tudor James.

The next Convention will be held in St. Luke's Church, Kalamazoo.

COLORADO.

(THE RT. REV. J. F. SPALDING, D.D., BISHOP.)

THE 15th annual Council of the Diocese of Colorado was held in Denver on June 5th and 6th. An unusually large number of delegates was present, and the proceedings were marked with harmony and spirit. In the absence of Bishop Spalding, who is at Erie, Pa., in poor health, Archdeacon C. Y. Grimes was elected President of the Council. Mr. B. J. Fitz was elected Secretary. The annual Council sermon was delivered by the Rev. V. O. Penley, who took for his text St. Luke v. 4, 5. The sermon was a stirring and powerful appeal to the clergy to go forward with increased energy in missionary work; and so strongly did it impress those who heard it, that later Mr. Penley was the recipient of a vote of thanks from the Council.

A telegram was sent to Bishop Spalding expressive of the sympathy of the Council in his illness and a hope for his early return to Colorado. The matter of a Bishop Coadjutor did not come up, inasmuch as the Bishop decided to withhold his application for such assistance for another year. A committee was, however, appointed, in pursuance of a request of the Bishop, to prepare the way for a Coadjutor by raising funds for his salary.

CHANGE OF NAME.

A notable feature of the proceedings was a resolution offered by the Rev. P. H. Hickman, that "the delegates from this Diocese to the General Convention are instructed that it is the judgment of this Council that the words 'Protestant Episcopal' should be omitted from the title of the Prayer Book and from the title of the Church." This resolution carried by the surprisingly large vote of 45 to 5.

DIOCESAN INSTITUTIONS AND WORK.

A committee consisting of the Bishop, the Dean of the Cathedral, and four laymen, was appointed to report to the next Council a revision of the Cathedral system of the Diocese. Reports from Wolfe Hall, diocesan school for girls, and from Jarvis Hall, diocesan school for boys, showed that both of these institutions are doing well, so far as current work is concerned, though both are heavily freighted with mortgage indebtedness. From reports of committees, and from the reports of Bishops Williams, Graves, and Leonard, who have assisted in episcopal work during Bishop Spalding's illness, it was shown that the number of Baptisms and Confirmations during the past year is about the same as the year before last. There was, however, a falling off in Sunday School attendance. The canons were changed so as to make the conciliar year end on April 30th, instead of at Easter, thus securing an even year instead of one of 13 months or 11 months.

APPOINTMENTS AND ELECTIONS.

Appointments and elections were made as follows: Registrar, Rev. E. P. Newton; Chancellor, Wilbur F. Stone; Treasurer of Council, C. D. Cobb; Treasurer of Diocesan Missions and of the Aged and Infirm Clergy Fund, Wm. M. Spalding; Treasurer of Episcopate Fund, David Rubidge; Examining Chaplains, Rev. Messrs. F. F. Kramer, A. D. Jennings, Benj. Brewster, W. O. Cone; Standing Committee, Rev. Messrs. C. H. Marshall, J. H. Houghton, Benj. Brewster; Messrs. A. D. Parker, W. H. Smiley, Charles Ruter.

Deputies to the General Convention: Rev. Messrs. C. Y. Grimes, J. W. Ohl, P. H. Hickman, H. M. Hart; Messrs. A. D. Parker (Denver), W. H. Whitehead (Golden), Wm. M. Spalding (Denver), Wilbur F. Stone (Denver). Alternates: Rev. Messrs. Benj. Brewster, F. F. Kramer, B. W. Bonell, V. O. Penley; Messrs. E. A. Peters, A. L. Fellows, T. S. Wells, Thomas Withers.

The oldest priest in the Diocese, Father Byrne, now in his ninety-fifth year, was absent from the Council on account of physical infirmities, this being his first absence in many years.

LEXINGTON.

(THE RT. REV. LEWIS W. BURTON, D.D., BISHOP.)

THE 6th annual Council of the Diocese of Lexington opened with evening prayer in St. John's Church, Versailles, May 28th. After the organization of the Council, the Bishop read his

ANNUAL ADDRESS.

Before the reading of the summary the Bishop said: "I feel it is due me to state that it is impossible to make in this summary anything like an adequate report of the real duties devolving upon a Bishop, or any fair presentation of the work that engages his thought, time, and strength. Rather is it like the sketchy outlines of a face, that are utterly devoid of the expression that reveals the soul that dwells behind the countenance."

The Bishop said: "Times of general lawlessness are occasions when sober, conservative, and upright men should be most of all minutely and strictly law-abiding. If, by the travesty of all her rubrics, men have removed the ancient land-marks which our fathers set in our liturgy, so that it is difficult in worshiping, with many congregations, to follow the old paths, let us set our faces like a flint, to a full obedience of letter and spirit of the rubrics, and to the loyal observance of every time-honored custom in the Church. Let us remember that transgression may lie in *omission*, as well as in *commission*, and that the former affords an easy excuse for the latter."

Under the head of Boys and Men for the Church, the Bishop said: "I do not believe the Diocese has lost in manhood; on the contrary, our clergy are themselves virile, and are winning for our Confirmation classes men who are stalwart and true. But there are two most anxious questions pressing on my heart, and I believe the hearts of all the clergy pulsate in unison at the thoughts, Can we not reach out more aggressively for the men? And are we not lamentably failing in holding the boys? I do not think now of any special efforts outside of the Sunday School and vested choirs, being made in this Diocese, to attract to the Church and to interest and engage in its life and work, boys and young men. What makes the lack more noticeable is the contrast with the vigorous efforts made in the direction of girls and young women. Let one of our watch-words for this year's work be: The Church for men, the men for the Church—Christ for the boys, Christ who was Himself in his human nature, once a boy, and who still is God-man—such a Christ for the boys, and the boys for Christ."

THE ELECTIONS.

On Wednesday, May 29th, Holy Communion was administered by the Bishop, assisted by the Rev. A. C. Hensley, rector of St. John's, Versailles. The elections were then held. The Rev. R. G. Noland, Secretary; Mr. T. B. Wood, Treasurer; Mr. Geo. Copeland, Registrar; the Rev. H. H. Sneed, Historiographer.

Standing Committee: The Rev. Messrs. R. L. McCready, Baker P. Lee, Jr., Mr. F. H. Dudley, Mr. T. B. Wood, Mr. C. C. Calhoun.

Deputies to the General Convention: The Rev. Messrs. R. L. McCready, H. H. Sneed, R. G. Noland, Baker P. Lee, Jr. [Lay deputies not reported.]

Supplemental Deputies: The Rev. Messrs. J. S. Meredith, F. E. Cooley, A. G. Hensley, A. B. Chinn; Messrs. J. A. Herring, C. C. Calhoun, W. D. Spalding, and A. B. Cole.

The committee on the State of the Church in the Diocese presented a report from which we quote: "The keynote of the present conciliar year of the Diocese of Lexington has certainly been progress. As we have watched the strengthening and growth of diocesan life during the past five years in the face of so many perplexities and difficulties, we have felt that nothing could speak so loudly as does it, of the careful, painstaking, persistent, wise efforts of our Bishop.

But the matter of greatest rejoicing is the pushing forward of the missionary and educational work of the Diocese."

The General Missionary, the Rev. W. G. McCready, reported great gain interest, and that the schools at Proctor, Beattyville, Altamont and Corbin were all in a flourishing condition. He reported having traveled 12,579 miles in connection with his work.

The closing session of the Council was held at 7:30 p. m. A short religious service was held, and important reports presented. A resolution introduced by the Rev. R. G. Noland, rector of Trinity Church, Covington, and passed, was that the present need and opportunity for the extension of the Church in this Diocese, demand an increase in the missionary contributions of our people. Mr. Noland spoke most eloquently upon the subject. An offering was taken for diocesan missions, and, with the apostolic benediction from the Bishop, the Council of 1901 closed, *sine die*.

WOMAN'S AUXILIARY.

On Tuesday, May 28th, the annual meeting of the Woman's Auxiliary to the Board of Missions, of the Diocese of Lexington, met in St. John's Church, Versailles. At 10 a. m. a corporate Communion was celebrated by the Bishop. Dean Baker P. Lee, of the Cathedral, Lexington, preached a sermon from the Gospel according to St. John, 18th chapter, and 38th verse, "What is Truth?" The sermon was a strong presentation of the truth of God leading mankind to a living knowledge of a personal Saviour.

In the afternoon, there was a business session, in which the record of the year's work was presented from each Branch of the Dio-

cese. The President of the Auxiliary for the Diocese of Lexington, Miss Mary E. Harrison, called attention to the fact that this was the fifth year of our existence, and that the work showed a steady increase. Total amount given in five years \$6,347.89, of which amount the Junior branches gave \$1,089.25, and the Babies' Branch \$710.84. The President closed her address with an appeal for the United Offering to be presented in San Francisco in October. During the afternoon, Miss Morrell, the missionary teacher at Altamont, gave an interesting talk on her industrial work. Her plea for the larger and purer life for these children of the mountains was most pathetic, and awakened an interest, which it is hoped will find expression in a kindergarten during the summer.

WEST VIRGINIA.

(THE RT. REV. GEO. W. PETERKIN, D.D., LL.D., BISHOP.)

THE 24th annual Council of the Diocese of West Virginia was held in St. John's Church, Charleston, June 5th. There was a celebration of the Holy Communion by Bishop Peterkin, assisted by Bishop Gravatt. At 1 o'clock Bishop Peterkin took the chair and called the Council to order. In the Bishop's address he spoke of the encouraging conditions existing in the Diocese. Several new mission-stations had been established and old ones provided with priests. He had ten young men studying for the ministry, some of whom had been ministers in sectarian bodies. Owing to the growing dislike among the laity of lay service he found it difficult to place them while students, and so called upon the Diocese for more funds for theological education. It was his desire that the Churchmanship should remain as in the past. He repudiated any other Ritual or practice than the rubrics in the Book of Common Prayer allowed, and would deplore any innovations other than had been the custom of his Diocese.

The Sunday School report showed that 60 Sunday Schools had given \$394 to Diocesan Missions. A resolution was offered by the Standing Committee that the Diocese raise a Jubilee fund of \$25,000 to be added to the Permanent Fund, on Ascension Day, 1903, which will be the 25th anniversary of Bishop Peterkin's consecration. But the Council raised the amount to be \$50,000, and resolved that the Council be held at St. Matthew's Church, Wheeling, at that time, instead of at Martinsburg, as was previously arranged, because of the Bishop having been consecrated in St. Matthew's, Wheeling.

The following persons were elected as deputies to the General Convention: Clergy—The Rev. Messrs. S. Scollay Moore, D.D., John S. Gibson, Jacob Brittingham, R. D. Roller, D.D. Alternates: The Rev. Messrs. B. M. Spurr, W. H. Burkhardt, Geo W. Easter, Geo. A. Gibbons.

Laity: Messrs. W. S. Laidley (Charleston), Gen. Spillman (Parkersburg), Jos. Trapnell (Charles Town), Jos. D. Du Bois (Wheeling). Alternates: Messrs. J. T. Waters (Charleston), Jos. D. Logan (Union), Jacob Glassman (Martinsburg), W. G. Peterkin (Parkersburg).

The Standing Committee of last year was re-elected, viz., the Rev. G. A. Gibbons, President; the Rev. W. H. Neilson, D.D., the Rev. A. J. Willis; Messrs. J. Glassman, Isaac H. Strider, B. C. Washington, Secretary.

The resolution to merge the Diocesan fund of the aged and infirm clergy into the Permanent fund was tabled, and a committee appointed to investigate and report to the next Council.

DELAWARE.

(THE RT. REV. LEIGHTON COLEMAN, D.D., BISHOP.)

THE 115th annual Convention of the Diocese of Delaware was held at the seashore, in the Church of All Saints, Rehoboth, on Wednesday, June 5th, and its business was completed on that day. Morning prayer was said by the Rev. William J. Hamilton, of Newark, and the Rev. Martin L. Poffenberger, of Newark. After the organization of the Convention there was a Corporate Communion, at which the Bishop was celebrant and the Archdeacons of Dover and Wilmington Epistoler and Gospeler, respectively. On resuming its sessions the Convention unanimously elected S. Minot Curtis, Esq., as its Secretary, placing on record by resolution its grateful recognition of the fact that he has held this office for 41 years, has been for 50 years a delegate to this Convention, and is the Nestor of the General Convention of the Church.

THE BISHOP'S ADDRESS

was given at the afternoon session, and showed the Diocese to be in a condition of healthy growth. The number or confirmations (273) is larger than before. The diocesan missionaries have been paid in full as their stipends fell due, and a small balance is left in the treasury. This happy circumstance the Bishop ascribed to the introduction of the pledge system into some of the parishes and to the Advent offerings of the Sunday Schools of the Diocese. One new church has been erected and is now awaiting consecration, St. Mary's, Townsend, and many of the older churches have made substantial improvements. The Bishop noted with satisfaction the growth of religious influences at our seaside resorts, of which the Church in

which the Convention met, offered an excellent illustration. He recommended the Church Endowment Society, and announced his intention of appointing a local board to look after its work in the Diocese. He also urged the importance of providing pensions for the aged and infirm clergy. He counseled the greatest care in the choice of the deputies to the General Convention in view of the importance of its present work and the unusual difficulty of attendance. Alluding to the critical theories in regard to the Holy Scriptures which prevail in certain quarters, he deprecated their general circulation, as making light of the old truths of Christianity, being spiritually demoralizing in their effect, and having a tendency to shake the implicit confidence and reverent esteem with which the Word of God has heretofore been regarded.

LEGISLATION.

Very little definite legislation was proposed or accomplished. A committee was appointed to bring before the next Convention the question of pensioning the clergy. A canon providing for the organization of missions and their representation upon the floor of the Convention was referred back to the committee on constitution and canons for further consideration. The episcopal endowment having become less productive than in former years, and the Bishop's salary being in arrears, steps were taken towards making up the deficiency and increasing the endowment. A canonical amendment was proposed which would omit morning prayer from the opening services of the Convention, leaving the Holy Eucharist as the chief service of the day. The next Convention will be held in Immanuel Church, New Castle, which will then be about to enter upon the third century of its history.

ELECTIONS.

The chief interest of the Convention centered in the elections, and many ballots were required before the delegation to the General Convention could be made complete. The results were as follows:

Clerical Deputies: The Rev. Messrs. J. Leighton McKim, Kensey J. Hammond, George C. Hall, D.D., F. M. Munson, LL.D. Alternates: The Rev. Messrs. Wyllys Rede, D.D., Martin B. Dunlap, Wm. M. Jefferis, D.D., and C. H. B. Turner.

Lay Deputies: S. Minot Curtis (Newark), Edgar R. Sipple (Clayton), Dr. Wm. P. Orr (Lewes), Hon. E. G. Bradford (Wilmington). Alternates: E. Tatnall Warner (Wilmington), Hon. Wm. H. Boyce (Georgetown), Joseph Swift (Wilmington), Alfred Elliott (Wilmington).

Standing Committee: The Rev. Kensey J. Hammond, the Rev. J. Ashton Henry, the Rev. Wm. M. Jefferis, D.D., Hon. E. G. Bradford, S. Minot Curtis.

Archdeacon of Dover, George M. Bond.

Archdeacon of Wilmington, George C. Hall, D.D.

Treasurer of the Diocese, William R. Brinkle.

Registrar of the Diocese, the Rev. Martin B. Dunlap.

Members of the Missionary Council: The Rev. F. M. Munson, LL.D., and Joseph Swift.

EASTON.

(THE RT. REV. WM. F. ADAMS, D.D., BISHOP.)

THE 33d annual Convention of the Diocese of Easton assembled in St. Peter's Church, Salisbury, Md., on Tuesday morning, June 4th. The Convention opened with morning prayer and celebration of the Holy Communion, with a sermon by the Rev. Giles B. Cooke, rector of St. Mary Anne's parish. At the conclusion of the services the business session was occupied with the electing of the Rev. E. R. Rich, Secretary, and the appointing of the various committees.

Bishop Adams delivered his annual address Tuesday evening, which was a complete and comprehensive review of the work of the Diocese for the year. He also urged, with much eloquence and earnestness, the importance of Missions and Clergy Relief Fund, and paid a glowing tribute to the work being accomplished by the Woman's Auxiliary.

The only legislation of especial interest was the passage of a resolution to devote one-half the Lenten and all the Advent offerings from Sunday Schools, to diocesan missions.

The following were elected deputies to the General Convention: The Rev. Messrs. E. R. Rich (Easton), J. Gibson Gantt (Berlin), Thomas Carter Page (Cambridge), A. J. Vanderbogart (Salisbury); Messrs. George M. Russum (Denton), Col. William Muse, William Collins (Queenstown), W. H. Gibson (Centreville).

Alternates: The Rev. Messrs. J. A. Mitchell (Centreville), Leonidas Baldwin (Easton), Giles B. Cooke (North East), William Schouler (Elkton); Gen. Joseph B. Seth (Easton), Dr. J. E. Stevens, Mr. W. H. Adkins (Easton), Dr. J. C. Dirickson (Berlin).

The following were elected on the Standing Committee: The Rev. Messrs. J. A. Mitchell, W. Y. Beavan, A. Batte, David Howard, William Schouler.

The Convention adjourned Wednesday night.

WOMAN'S AUXILIARY.

The Woman's Auxiliary of the Diocese was also in session at the same time, with about 20 delegates in attendance. The officers

of the Woman's Auxiliary are: Mrs. Anne E. Physick, President; Miss Rebecca Wickes, Corresponding Secretary; Miss Wawson, Treasurer; Mrs. George E. Haddaway, Recording Secretary; Mrs. W. T. Malster, President of Baby's Branch; Miss May Stevens, President of the Junior Branch.

On Thursday evening the vestry and the Woman's Guild of St. Peter's Church gave the visitors a reception at the home of Mr. Thomas Perry, on William Street.

THE BEGINNINGS OF MUSIC.

BY SUSAN ANDREWS RICE.

OF THE principles of music it is said that the ancient Chinese knew far more than the Greeks, and that written music probably began in China. The Chinese have a curious tradition about the origin of the scale. It is related that when a minister of state was sent to discover the laws of musical science, he received the notes from two birds, a foang hoang and his mate. One sang the diatonic scale, the other put in the sharps and flats; so these two series of notes were called male and female, a poetical idea, at least.

The antiquarian, Father Kircher, informs us that music was known in Egypt before the birth of Hermes, or Thoth, the alleged inventor of writing, harmony, language, and astronomy. From this country we obtain our earliest records of musical education as there was a conservatory of music at Alexandria, and, at one time, a musical jubilee was held in which six hundred and fifty instrumental players took part. Of the use of music in their religious ceremonials, Mr. Elson, the Boston musical critic, says:

"It is worthy of note that the Egyptian priests forbade the use of any music of effeminate or sentimental character, in connection with religious rites, and even at solemn public ceremonials none but music of a manly and noble type was admissible."

The first systematizing of music, and the establishing of fundamental laws for the music mankind had, heretofore, produced intuitively, was due to the Greek, Pythagoras.

The scales of the Greeks were built on groups of four notes ascending diatonically, called tetrachords. Two of them united to form a scale. These differed from each other with regard to the position of the half tones, thus forming different scales. Our minor scale is thought to be derived from the Greek forms but we have not yet satisfactorily accounted for the major scale.

Flute playing was an important element in Greek instrumental art. Alcibiades, the great general, was a flute player. In the time of Pericles there was a school for flute playing at Athens, where the youth sometimes came to blows in their zeal for a particular master. Music was also an important feature of the Greek games where singing was pleasing in proportion to its power. A story is told of a young man who burst a blood vessel in his attempt to produce a loud tone, and, it is said of another young man who took several prizes for his attainments at the games, that his voice was powerful enough to stun the entire audience.

In India, miraculous powers were attributed to music and musicians. Some of their sacred songs were supposed to produce rain, some fire.

The ancient music of the Hebrews was remarkable for its love of fortissimo. We find evidence of this in the Psalms, where they are said to "play skilfully and with a loud noise." Josephus speaks of a performance in which two hundred thousand singers, forty sistrums, forty thousand harps, and two hundred trumpets were used, probably all playing in unison. Then, too, the organ at Jerusalem was said to be so loud that it could be heard five miles away.

The Romans had no distinctive music of their own for they employed Greek slaves as singers and players. In Rome, the flute was a religious instrument and there were laws made against having too many flutes at funerals, there was such a tendency to extravagance in that direction.

The first musical society known was a guild of flute players formed for mutual protection.

Once, it is said, the flute players took offense when some liberty was refused them and the whole guild left the city and went to another village on the Tiber. A deputation was sent to bring them back, but they would not come. Therefore a stratagem was adopted. The flute players were made drunk at a feast, then placed in chariots and taken back to Rome. Afterwards they always appeared masked, out of shame for the ignoble manner in which they returned to the city.

The emperor Nero was a patron of music and had a baritone

voice, which, Suetonius tells us, was weak and hoarse. He was vain of his singing and his songs were sometimes six hours in length. We read that before a performance he used to lie with plates of lead on his breast to enable him to correct unsteadiness of breath, and sustain sounds with equal volume.

It was left for the Christian Church to first fully recognize the power of music. In the second century A. D. it was believed that the end of the world was at hand and wealthy converts bestowed their earthly possessions upon the Church. Orphan asylums were founded in which singers were trained and music became one of the principal studies in these incipient conservatories.

The hymns and chants of the primitive Church service were taken from the Hebrew temple service, and some were of Greek origin. The music of the early congregations was purely vocal, as the lyre and flute were associated with depraved Roman festivities.

MYSTERY AND THE RAIN.

ONCE in a while, nature forces her mystery upon us in its peculiar and irregular movements. She acquaints us with certain fixed laws, and when these are apparently interrupted by other causes, unknown to us, we begin to realize there is a mystery involved in her presence and in her working forces. John Burroughs keeps telling us, as the occasion demands it, "We must recognize only nature, the all, call it God, if we will."

This is all the God we can know and this we cannot help but know. We want no evidence of this God."

This is said to us, because this writer tries to divest nature of its mystery. This is his aim. Try as we will, there is more mystery in nature, as far as quantity is concerned, than there is in religion. Take the mystery of rain. Certain changes in the climate and in the direction of the wind, may bring about rain, but the continuous rain of April, when there were fifty hours of sunshine in twenty-three days, is as much a mystery as the doctrine of the Trinity. No one presumes to say they are mysteries from the same point of view, but no one can give a coherent reason for this peculiar occurrence in the workings of nature. Explanations are various, while the truth of the matter awaits to be confirmed.

God teaches mystery through many channels. He does not commit Himself to any one means of demonstration. His revealed Word contains mystery. The Church, and the sacramental system imply it. Some people turn away from these sources of divine information, shrug their shoulders, and doubt them for this very reason.

God anticipated such treatment of these means of grace. While Goethe exclaims, "Man is a mysterious being, he knows little of the world, and least of all of himself," it is hard to make even this, to some people, a fact, which it surely is.

However, when the unbelieving mind recoils from belief in the Church, in the Bible, and in other sacred objects, it does so because they are allied with mystery.

But there is a mystery about the rain. Certain facts are obtainable, and to the extent to which they lead the inquiring mind, they are satisfactory; but these facts are always under limitation, because there is something beyond them.

That something makes up the mystery. The continuous rainy weather is an exception. Thirty years ago, there was something like it. Why this interval? Why this irregularity in the workings of nature's forces?

No one can account for it. It has happened. Try as we will to assign a cause, under our present information there is no likelihood of getting at the root of the cause.

If religion deals with mysterious truths, which have been revealed, and in terms of finite understanding, why should it be a serious objection to accept them, simply because they are mysterious?

God is doubtless teaching mystery through the workings of nature. Turn from the Bible, if you please, and ignore its contents, or assume, if you will, that the traditions of the Church have manufactured the mystery of the Trinity; even then, one does not get rid of the mystery in other ways.

"To look through nature up to Nature's God," make evident that all the Divine forces in the world abound in this product.

The rain comes and goes under regular laws, but these are never final. Evidently, there is more law, working behind it, than we have mastered.

It is no greater demand upon the intellect of man to accept the mysteries of the Revelation of God in the usual manner,

in which we believe these matters are coming to us, than it is to accept the results in the forces of nature, which periodically work independently of accepted knowledge, and thereby overshadow us with their unusual and irregular movements.

In other words, mystery is not confined to the Church or to the Sacraments. It is a power, working all through life in its different conditions and relations. Avoid it in one way, it is destined to meet us in another.

Christian, infidel, or agnostic must face its problems; and explain them, as they will, they never can get rid of its existence;—neither can they conquer its strong appeal for that event of God, “until the mystery of all this world is solved”—(Wordsworth).

Helps on the Sunday School Lessons

Joint Diocesan Series.

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

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

THE GIVING OF THE LAW.

FOR THE THIRD SUNDAY AFTER TRINITY.

Catechism: V. Belief, Text: St. John xiii. 34. Scripture: Exodus xix. 16-25; xx. 18-21.

IT WAS at Sinai, “the mountain of God,” toward Horeb, that the Angel of the Lord appeared to Moses in the burning bush (Ex. iii. 1). The gathering together of the people, some months later, in the very place where God at that time talked with Moses, was to be the sure pledge that God would bring them into Canaan. “When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain” (*ibid.* verse 12).

In the third month from the Exodus, “the Children of Israel came into the wilderness of Sinai and camped before the mount” (Ex. xix. 1-2). Their coming thither was therefore “the earnest of their inheritance.” When in the Scriptures we read about “the earnest,” do we understand what it means? If an agreement was made, “the earnest” (II. Cor. i. 22; v. 5; Eph. i. 14) was the fulfilment of it in part, as proof that the promise or pledge would be kept in full. Such was the bringing of the people to Sinai. Jehovah had led them thus far in safety. He would do all that He had agreed to do. He would bring them even to Canaan.

In another way, and for another reason, the coming to Sinai was an event of very great importance. There the Law was given, “the Ten Words,” the Commandments. The Jewish festival of Pentecost was kept in after ages to commemorate this giving of the Law, and the date of the event itself, the third month from the Exodus, answers to the date of Pentecost.

Everything around was in keeping with the purpose for which the great leader had brought the people thither. Sinai is a place of impressive grandeur, as well as of tremendous memories. “There is among the solemn solitudes of Sinai a wide amphitheatre, reached by two converging valleys, and confronted by an enormous perpendicular cliff, a natural altar, before which the nation had room to congregate, awed by the stern magnificence of the approach, and by the intense loneliness and desolation of the surrounding scene, and thus prepared for the unparalleled revelation which awaited them.”

Moses first drew near, and brought God’s message to the people: that they should remain at a distance, and not come near or touch the mount, under penalty of death (Ex. xix. 12-13).

“On the third day in the morning” (verse 16), after a long period of suspense, Moses led the people forth to meet with God. “There were thunders and lightnings, and a thick cloud upon the mount, and the voice of a trumpet exceeding loud” (verse 16). All nature was moved, and became an expressive symbol to convince the people that God was with them. The cloud that enveloped the summit of the mountain would remind them of “the pillar of a cloud” (Ex. xiii. 21), the token of God’s presence, which had already led the people on their journey. The spectacle was one never to be forgotten by those who witnessed it, and we do not wonder that in after ages the poetic art of the Psalmist found delight in this scene at Sinai (Ps. xviii. 7-11; lxxviii. 8; xcvi. 4-5).

Again the people were charged not to draw nigh unto the

mountain, not even the priests, who nevertheless were bidden to sanctify themselves (vv. 21-22). We may note, in passing, that the Levitical priesthood was not yet appointed (Ex. xxviii. 1). The priests here mentioned were probably some persons appointed to offer sacrifices, either the firstborn or heads of families, to whom pertained in some measure a priestly office from earliest times.

“While the people were still marshalled at the foot of the heights, Moses ascended into the thick cloud above; and now there fell on the ear of the multitude, words, simple indeed and easily understood (the Ten Commandments), but so full of deepest import as to have formed, ever since, the basis of all morals and advancement. The transaction on Sinai was for all time and for the life beyond. It laid the foundation of true morality and human dignity among mankind. It was the birth-hour of a people differing from all yet seen. The simple but profound truths of a spiritual God of whom no likeness should be made, of the veneration to be shown to parents, of charity, of the sacredness of human life and of property, of truth between man and man, and of the necessity of a clear conscience, were first revealed at Sinai as a legacy for all ages.”

The people, who realized the terrors of God’s voice, now withdrew to a distance and stood afar off, even at their tent doors (Ex. xx. 18; cf. Deut. v. 30). Then followed their cry for a mediator, one to stand between themselves and God: “Speak thou with us, and we will hear; but let not God speak with us, lest we die” (verse 19).

The tender “fear not” of the lawgiver (verse 20) assures us that he was a true shepherd of the people. The Epistle to the Hebrews (xii. 21) quotes this confession of Moses, in connection with the scene at Sinai: “I exceedingly fear and quake.” Though he himself feared, yet he encouraged the trembling people with the consoling “fear not,” and, in the courage of an abiding trust, “drew near unto the thick darkness where God was” (verse 21).

As mediator, Moses was the type of Christ (Gal. iii. 19; I. Tim. ii. 5; Heb. xii. 24). The noble lines of Milton in *Paradise Lost* are a fitting close to this Sunday’s lesson:

“The voice of God
To mortal ear is dreadful. They beseech
That Moses might report to them His will,
And terror cease. He grants what they besought,
Instructed that to God is no access
Without Mediator, whose high office now,
Moses in figure bears; to introduce
One greater, of whose day he shall foretell,
And all the Prophets in their age the times
Of great Messiah sing.”

THE VOICE OF THE CHRISTIAN YEAR—IV.

BY A RELIGIOUS.

SECOND SUNDAY AFTER TRINITY. “COME.”

RECALLING the inter-relation of the portions of God’s Word appointed to the last two Sundays, let us try to appreciate the sequence between the Sundays—how each *gives* point and climax to the preceding and *gains* light and force therefrom.

God is Triune; God is Love. Directly these truths are taught, as the centre of a striking group of scriptures, the Incarnate Word cries to us, “Come, for all things are now ready”—a strenuous variation of the old appeal, “My son, give Me thine heart,” which is the norm and sum of all *vocation*.

Glancing briefly at the Proper Scriptures, we find—God’s first particularized Covenant, man’s first altar, the initiation of sacrificial worship (Ps. l. 5); all depending upon *the vocation of an individual*, Noah. Paired with this lesson is the equally momentous vocation of St. Paul. In the Eucharistic Scriptures, we have St. John’s inexhaustible elucidation of the *marks* of vocation, coupled with the wonderful parable which gives the day its character. The evening lessons complete the message, presenting together the Covenant with Abraham and St. Paul’s counsels to one “called”—counsels equally apt for us, who too are *called* to be good *soldiers*, unshamed *workmen*, *ves-*
sels meet for the *Master’s* use, *servants* gentle and true.

GOD IS LOVE. Love has a part in His every purpose, a share in His every act. His will is the channel of His love to man; every detail of His Providence is tributary to that great purpose which comprehends all time and all creation, “that *we* should be to the praise of His Glory (Eph. i. 12, 14, 19; Rom. viii. 19-27); as individuals to fulfil His will, the whole purpose moves to its consummation. Every one has his own completeness—the completeness of a part, awaiting its coördinates; yet nor one nor

all can find fulfilment except as *made complete in Him* (Col. ii. 10).

Vocation is classified as general and particular. All men have a common call; to faith, to covenant, to god-likeness—"the common salvation." But it is "His way" to deal with masses by individuals; therefore, within the call for *all men* is the call for *every man*. This is taught in the Prayer Book Catechism. The Duty to God is the pattern for every Christian; the Duty to Man brings duteous service in general to a climax in particular—"that state of life to which it shall please God to call me."

The individual call is classified as *ordinary and extraordinary*, which terms explain themselves. Those states of life which are fundamental to society (*e. g.*, the holy estate of Matrimony) are the ordinary; special forms of dedication (*e. g.*, community life) are the extraordinary. The multitude of loyal, loving servants of God, whose names are unknown to us but written in heaven, have the ordinary vocation; great leaders have the extraordinary. One whose extraordinary call was made clear by wonders of convergent providence, was well qualified to pen the comment upon Vocation which is found in I. Cor. xii. 4-31: Every Christian has his special gift of the Spirit, his special sphere of service and share in work of the Church; yet the very glory of the membership in particular is the membership in common, as all the members are "tempered together" into the Body of Christ. As each soul fulfils its vocation, it contributes a special beauty to the Mystical Body, for the character of the Church is the sum of the character of its members. "Members of Christ"! This, the verity of the Baptismal Covenant, is the first thing taught the Christian child; and the last light received on earth by the ripe saint is only a later lesson of the same truth.

"The Lord our God is One God." His Unity of Being is manifested throughout His Providence. His later gifts and demands are always related to what has gone before. The famous "Arnold of Rugby" used to say, "Use your gifts and they shall be enlarged; practise what you know and you shall attain to higher knowledge." Every right choice and faithful action is earnest of larger opportunity and higher service. *Faithfulness in little things* is not only the path to final perseverance (St. Matt. xxiv. 13); it is the law of all spiritual increase (See the Parable of Vocation, St. Matt. xxv.). It was the eager zeal of the pupil of Gamaliel that lifted him to be the Apostle of the Gentiles; the faithful son of the Law became the eminent servant of the Gospel. It is of necessity that *unfaithfulness is unfitness*.

Every gift is a call, every call is a test; one's to-day depends upon a yesterday, when what answer we gave Him decided what further He could ask. Life's real crisis may be some alternative whose significance we never know. If we only appreciated the lofty import of our calling in Christ Jesus, *the meaning and the will of God of every Christian character*, surely we would be shamed out of our slowness of heart, our shirking of "hardness," our tenderness to that "weak self-love and guilty pride" which still play the part of Judas in the trial of Christ before an unbelieving world.

Shall He still be betrayed by His own? "Come, for all things are now ready." Shall we not listen eagerly for His voice, hear "gladly" and go instantly whithersoever He shall call; loving His will above all things and living for Him alone?

LITERAL.

AN ENGLISH paper says that in a remote parish one Sunday, a neighboring clergyman was invited to preach, and after the service remarked to the vicar: "Why does your clerk in the *Te Deum* say, 'Thou art the Queen of Glory, O Christ'?" The vicar replied he had never, owing to his deafness, heard the clerk. The clerk explained that on the death of William IV. the vicar's father had told him to substitute the word "Queen" for "King" wherever it appeared in the Prayer Book.

IN DEATH NOT DIVIDED.

A PATHETIC coincidence is associated with the death of the aged Canon Scott-Moncrieff of Durham Cathedral, and rector of Easington, England. He underwent an unsuccessful operation at Newcastle-on-Tyne, and when told that his own end was nigh he was informed that his wife was also dying. "Then, thank God, we shall not be long separated," he murmured, and lapsed into unconsciousness. Canon Scott-Moncrieff and his wife both passed away almost at the same minute. During fifty years of married life it was the husband's proud boast that he had never been out of his wife's society a single day.

Correspondence

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

THE CHURCH'S NAME.

To the Editor of *The Living Church*:

AS A lover of our dear Oriental brethren I like "Orthodox Catholic" very well; but merely as a suggestion, I mention one other: "The Book of Common Prayer according to the use of the Church in America, Catholic, Orthodox, and Evangelical." It is all three, and should be; and three classes of beloved brethren could find comfort in their own emphatic word. (Rev.) T. M. THORPE.

Oaklette, Va., May 28, 1901.

STOP OFF AT OMAHA.

To the Editor of *The Living Church*:

AT THE last diocesan Council of Nebraska a committee was appointed to arrange for the entertainment in Omaha of such Eastern delegates as may pass through this way *en route* to San Francisco next fall. We will consider it a favor if diocesan secretaries, or others in charge of excursion parties or special trains, would advise us at the earliest moment of their plans. We shall be pleased if our Eastern friends can give us only an hour of their time, and believe that schedules can be arranged at this early moment with that in view, but would like to have an afternoon or a day lay-over in Omaha if possible, in order that a thorough inspection may be made of this enterprising Western city, the gateway of the Trans-Mississippi region.

Yours truly,

CLEMENT CHASE,

Secretary.

Omaha, June 3, 1901.

MORMONISM AND MORALITY.

To the Editor of *The Living Church*:

ON MY WAY up the Chattahoochee river to visit a mission under my charge, I enjoyed long conversation with a Mormon missionary, one of our passengers. I will not weary you with full details of such conversations, although to me they were interesting, as giving me a view of Mormonism of to-day, from the *Mormon* side of the question, as explained by a young man who was full of enthusiasm and sincere zeal in behalf of his creed.

In support of the claims of Mormonism as the only divinely authorized and successful Church on earth, he compared the moral condition of Salt Lake City under absolute Mormon rule, with the prevailing conditions ten years after the various Christian denominations had begun their work of converting the Mormons. The substance of his remark was the same as the statements made to me personally by Brigham Young in 1873; that prior to the coming of the missionaries, when Mormonism had full control, there was not a dram-shop, a gambling-hell, nor a house of ill-fame in the city. Police courts were unnecessary. "Now," said President Young, "look at Salt Lake City! You missionaries have been at work here five or six years. You have denounced Mormonism, and stirred up against it a sentiment of hostility all over the land. And the result is, the city is overrun with bar-rooms, gambling-hells, and houses of bad women." He paid a very high compliment to Bishop Tuttle, saying that he (Bishop Tuttle) was a man whom the Mormons loved, because he had come as a friend, established schools as well as churches, and offered to educate the Mormon children free of cost to their parents, and preached to us instead of against us."

We cannot deny the facts as recounted by the Mormon missionary. And when he went on farther and showed that glaring immorality kept pace with the advance of Christian missionary work all over the world, it could plainly be seen that he had made an impression on the surrounding passengers.

Do not such facts give Christians much to think about? They do indeed; but such thinking should not be on the line of making Christian teaching responsible for the evil. There are

sake of Bishops who have granted full episcopal jurisdiction to a Bishop Coadjutor in their respective Dioceses. At the present time, for instance, it would seem unnecessary to compel the residence of the Bishop of Quincy, the Bishop of Nebraska, or the Bishop of Southern Ohio, within their respective Dioceses, each of them having a Bishop Coadjutor in the field or awaiting confirmation and consecration, fully empowered to perform the work of the Diocese. It is a salutary provision that a Bishop-elect shall again subscribe to the canonical declaration, "I do believe the Holy Scriptures," etc. Other new provisions are, that a Bishop may require his clergy to read his pastoral letters; and making it compulsory where it is now only "lawful" for a Bishop leaving his Diocese for three months, to constitute the Standing Committee as ecclesiastical authority.

CANONS REGULATING OTHER MINISTERS.

In this general description are the proposed canons 14 to 19, inclusive. An important and praise-worthy addition is a provision that a vacant parish shall notify the fact of the vacancy to the Bishop, and if after thirty days, no provision has been made locally for services, the Bishop is empowered to make temporary arrangements for such services. The proposed election of a rector must also be communicated to the Bishop, and thirty days must be given him to consult with the vestry thereon. It is clearly declared that "the control of the worship and the spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the Canons of the Church, and the godly counsel of the Bishop." Another excellent provision is that "no person shall be permitted to officiate in any congregation of this Church, by preaching or by performing any priestly or ministerial act, without producing sufficient evidence of his having been fully authorized to minister in this Church."

DEACONESSES AND LAY READERS.

The only change worthy of notice in the Canon of Deaconesses, is in raising the minimum of age of a deaconess to be appointed, from 25 to 30 years.

Concerning Lay Readers, we are not satisfied with the provisions, which seem to embarrass a lay reader unnecessarily in his work. He is forbidden to read any portion of the service "if a minister be present." This is an unnecessary provision. It must be remembered that there are several hundred small mission stations especially in rural parts of the country, which are of necessity served only by lay readers, and which must be wholly closed if the services of lay readers are to be discontinued. Such stations see a priest only at long intervals, when a visiting Archdeacon, or perhaps the Bishop, may be able to be present in order to administer the Sacraments. On such occasions it ought to be the pleasure of the visiting priest to recognize the thankless labors of the lay reader by assigning to him some part of the service, as, for instance, the reading of the lessons. If a lay reader has prepared a class for Confirmation, it is obviously fitting that he should be the "minister" who presents the candidates to the Bishop. It also seems a vexatious provision that the lay reader shall not wear "a surplice or cotta," but is only allowed "an academic black gown, or a cassock." Surely, if a chorister is allowed to wear a surplice or cotta, it would seem as though a lay reader, who very likely is also a chorister at one and the same time, should be entitled to the same distinctive dress. Moreover, an academic gown is about as inappropriate for a lay reader as any vestment that could be devised. The gown is peculiarly *academic*, as the name implies, and ought not to be assumed by any who are not entitled to it. It is a vestment implying much dignity, and has been assumed at several General Conventions by the President of the House of Deputies. It ranks (though for different occasions) rather with the cope than with the cassock. The surplice with cassock would seem to be the obvious and orderly vestment of the lay reader, as it is of the chorister. It explains his right as a layman within the chancel, but the lack of stole or chasuble distinguishes him from the priest or deacon.

Moreover, the only provision in the whole digest of canons as to vestments, is this relating to lay readers. Why should the vestment of the lay reader be deemed so much more important than the vestments of the Bishops, priests, and deacons, that it alone should be prescribed? There has been during the past winter, a somewhat amusing controversy over what vestments are "sanctioned" by this Church. If this provision as to vestments of lay readers should be enacted, we should be in the peculiar situation that absolutely the only vestments having the

"sanction" of positive law in this Church, would be the academic gown and the cassock, and those for lay readers only! Surely this vexatious provision may well be omitted, and if we are not ready to define the legal vestments for Bishops, priests, and deacons, we may allow a like latitude to the humble lay reader. It should not be forgotten, too, that most mission stations are able to supply, and do supply, a surplice, but can hardly be expected to purchase an academic gown—an expensive article—as well. The relations of the lay reader to the Church may well be left, in our judgment, to the Bishop of each Diocese.

CANONS OF DISCIPLINE.

Canons 22 to 35, inclusive, may be thus described. There are two additions to the offenses for which a Bishop, priest, or deacon may be charged: "Violation of the rubrics of the Book of Common Prayer"; and "habitual neglect of the exercise of his Ministerial Office, without cause; or habitual neglect of Public Worship, and of the Holy Communion, according to the order and use of this Church." Both these are appropriate additions, though both are presumably included in other provisions.

In the trial of a Bishop, a new provision is for an elective court, to consist of nine Bishops, three of whom shall be elected triennially by the House of Bishops, the term of office of each of whom shall be nine years, so that three are elected at each session of General Convention. Vacancies may be temporarily filled by the remaining judges until the next General Convention, when the House of Bishops shall fill the vacancy. This is an awkward way of meeting a dilemma that would not exist if a proper provincial system were in vogue, and it is for the remedy of just such awkward situations that we have urged, and do earnestly urge, that a thorough provincial system be constituted as a part of any permanent revision of Constitution and Canons. The objections to such an elective court, with a term of office of nine years, are many and very weighty; yet there is no adequate substitute which can be given to it, which is free from other objections, except by arranging for provincial courts.

Prior to trial, the provision for a board of inquiry now existing, is changed, so that instead of electing such board from the deputies to General Convention from adjoining Dioceses, it is to consist of three presbyters and three laymen, without regard to residence. The members of this board are to be selected by the Presiding Bishop, with the assistance of "not less than three, nor more than seven Bishops, selected by the Presiding Bishop." Here again is an unwieldy provision that only a provincial system can adequately improve. It is also a temptation to partisanship, every element of which ought to be removed from our judicial system.

With relation to trials of ministers other than Bishops, an additional ground for discipline is constituted by a provision that if any minister "shall engage in any secular calling or business without the consent of such Bishop, and shall refuse to engage in the work of the Ministry at the call of his Bishop, coupled with reasonable provision for his support," it shall be the duty of the Standing Committee to present him for trial.

MARRIAGE AND DIVORCE.

Canons 36 and 37 deal with these difficult subjects, and in considering them, we must also consider the report of the special committee appointed to frame canons on this subject. We have thus two sets of canons recommended on Marriage and Divorce, and both of them are vast improvements upon the present canons.

The Joint Commission has taken, apparently, the two canons recommended by the committee of the House of Deputies as the basis for their own recommendations, and has, in our judgment, much improved them. We are rejoiced that the two bodies—the Joint Commission and the committee of the House of Deputies—are agreed that re-marriage of divorced persons shall be absolutely prohibited. This provision is the most valuable change proposed in the whole revision; and whatever be the fate of the balance of the new digest, we trust that the special committee having this subject in charge will see that it is brought *separately* to the consideration of the House of Deputies. We earnestly hope the new provisions may be passed.

We should indeed be pleased if the recommendations submitted in our issue of Dec. 29th might first be incorporated with them. The principal of these was that the discipline of divorced persons be so modified as to apply only to *our own communicants* who may be married contrary to the law of this Church, leaving cases of converts who may have contracted uncanonical mar-

riages before their Baptism, to individual dealing. Baptism, carrying with it the forgiveness of sins, ought not to be refused on the ground that one has previously sinned. The legislation on forbidden degrees recommended by the committee of the House of Deputies is happily omitted by the Joint Commission, for the provisions were very inadequate. The latter have included in their report the prohibitions contained in the English Prayer Book, but seem to have recommended them only for discussion, instead of adoption. We believe that they should be incorporated into the canons. On the whole, the canons of Marriage and Divorce reported by the Joint Commission strike us as superior to those recommended by the committee of the lower house; which latter, however, are good. The language of the section prohibiting re-marriage of divorced persons is identical in the two reports.

CANON OF PROVINCES.

After a number of canons which do not materially affect the present law of the Church, dealing with various subjects, we have a new canon on the subject of Provinces, which unites the several Dioceses and Missionary Districts into Provinces, without stating their bounds, and authorizes the Bishops in each Province to elect one of their number as Primate, and the Convention of each Diocese to elect five presbyters and five laymen as deputies to a Provincial Synod. We view this recommendation as useful as far as it goes, but at the same time, we believe that the place of a Province in our ecclesiastical organization should be so thoroughly fixed, and its duties so thoroughly laid down, that it will not degenerate into a mere debating society, and take up the time of its annual synod in discussing canons. We are extremely jealous for the Provincial System. We desire it to be a missionary factor, preëminently and before all other purposes; and this it cannot be unless it is charged with actual duties relating to the missionary work of the Church, in some such way as we have recommended in discussing the subject previously; that is to say, by allowing perhaps two Bishops, two clergymen, and two laymen to be elected by each Provincial Synod as members of the Board of Managers of Missions, and by vesting in the Provincial Synod the disposition of missionary funds contributed to such Provinces by the general Board. Such responsibility in missionary matters will go a long way toward improvement of our missionary system, and toward keeping the Provincial Synod to its primary duty of providing for the missionary work within its limits. We are doubtful of a provision which simply constitutes Provinces and gives them no definite work to do, no definite authority, and no definite duties.

Moreover, the title *Primate* strikes us as somewhat objectionable and as being, as used at least in the Anglican Communion, a more exalted title than the head of a Province should bear. We ought not to use old titles in new senses. It is said to be an American vice to mis-use titles, and to use too exalted titles. We fear this is an instance of it. The historic title for the head of a Province is *Archbishop*, which implies less than does that of *Primate*. A discrimination between these two titles was made by *The Church Eclectic* in May, 1898, as follows:

"A Primate is ordinarily reckoned as first among Archbishops. The modern phraseology current in the Anglican Communion makes it difficult to establish the distinction between the two terms, since both in England and in Ireland there are two Archbishops, and both are also styled Primates; yet in relation to their several Provinces, their title is Archbishop. They are Primates as referring to the whole land. To illustrate: the occupant of the see of York is Archbishop of his province, and Primate of England; but he is not 'Primate of York' (the Province), nor yet 'Archbishop of England.'"

MISCELLANEOUS CANONS.

We must pass rapidly over the remaining canons, which introduce few new provisions calling for extended remark. There is a new clause providing, as ought to be provided, for a medical declaration when the Bishop of any Diocese is incapable of acting, upon which provision is made for constituting the ecclesiastical authority of the Diocese. Another provision forbids any new Diocese to be formed which incorporates into itself portions of different States.

There are certain amendments made in the Constitution of the Domestic and Foreign Missionary Society. We confess we have been unable to tell exactly what is covered by the following new provision: "In all Dioceses and Missionary Districts within the limits of the United States as they existed prior to the first day of January, in the year 1898, the Board of Managers is authorized to make annual appropriations to be disbursed by the Bishops" "and provided, that in the management of all Missions without the limits of the United

States, as they existed prior to the first day of January, in the year 1898, the Bishops shall consult the Board of Managers for the general schedule of expenditure; but for the details of local work, they shall consult the Council of Advice of their respective Districts." We confess we do not see what relation the "first day of January, in the year 1898," bears to the subject. Perhaps this new provision will be authoritatively explained by some member of the Commission, for it is clear that something is intended to be covered thereby, which does not clearly appear at first reading. We should welcome such explanation.

WHAT was a righteous protest made by the Convention of the Diocese of Western Michigan against the abuse of runaway marriages at St. Joseph, in Michigan. The state laws of Illinois require marriage licenses to be procured, and the names of parties to be married are published in the daily papers. For many years there was no such law in Wisconsin, and the excursion steamers from Chicago to Milwaukee brought runaway couples daily to this city, but especially on Sundays, and the scandals connected with the ensuing marriages were very grave. Two years ago a bill was passed by the Wisconsin Legislature requiring the issuance of marriage licenses and also requiring the lapse of several days between the date of the license and that on which a marriage may be contracted, and establishing other safeguards as well. The steamship company therefore diverted such nefarious traffic to St. Joseph, Mich., and there the scandalous marriages are performed in large numbers during the summer. It is greatly to be wished that the state of Michigan might be induced to reform her marriage laws, since in that event the lake excursions could no longer be utilized for such purposes, distinctly tending to immorality in character, and many such marriages, followed by scenes in the divorce courts, would be prevented.

A BETTER choice for Bishop Coadjutor than that of Bishop Edsall, who was elected last week, could hardly have been made in Minnesota. There are indeed some accounts upon which the translation of Missionary Bishops to Dioceses is inadvisable, though we are not prepared to say they ought invariably to be forbidden. There are, indeed, weighty reasons in this case for making the transfer, and we sincerely hope that no obstacles may be placed in the way of its consummation. Moreover, since this is a General Convention year, thus making it possible to fill Bishop Edsall's place in North Dakota without delay, there can be no detriment to the interests of the Church in that Missionary District by reason of the change.

Bishop Edsall made a noble record in Chicago, before his election to the episcopate, being, with his friend, the Rev. F. W. Keator, the founder of St. Peter's Church, in which his whole ministry as deacon and priest was spent, and which he left as one of the foremost parishes in the city. His missionary work both there and in North Dakota will serve as an excellent preparation to aid and afterward to succeed the renowned missionary who has for so many years been widely known and venerated as Bishop of Minnesota.

A HAPPY mark of progress reported at the Indiana diocesan convention was that pledges for diocesan missions exceed those of last year by more than ten per cent. It is a pleasure to read the Bishop's strong, energetic words on the necessity of local support of local work. We who urged last year that organized Dioceses be not thrown absolutely upon their own unaided resources ought to realize that if withdrawal of outside assistance was wrong, it is far worse for any Diocese to neglect its own duty to provide for its missionary work, and to depend upon the general Board. Bishop Francis is quite right in insisting that the Diocese itself shall make greater efforts to sustain its work; and the increased pledges show that he did not overestimate the financial ability of the Diocese.

The presentation to the Bishop of an episcopal ring was a pleasing mark of the unity of the Diocese and the loyalty of clergy and laity to him who is placed as their leader in their work. The change of the diocesan name from Indiana to Indianapolis was a sensible measure. However defensible and convenient the state name may be to describe Dioceses comprising an entire state, it is misleading and confusing after a division has been effected.

It is a pleasure to see the satisfactory condition of the Diocese, as evidenced at the Convention.

Literary

My Master. By the Swami Vivekananda, New York: The Baker & Taylor Co. 12mo. Price, 50 cents.

We can thank the Swami for this little volume, which brings home to us the fact that Brahmanism is still a living force in modern India, and still produces its "saints" and "incarnations of God." Our author draws a contrast—rather too strictly, it seems to us—between the materialistic Occident and the spiritual Orient. To the former he attributes the world's material advancement, to the latter its spiritual advancement.

Paramhansa Srimat (*i. e.*, the Great Soul, the Most Reverend) Rāmakrishna was born in 1833 and died in 1886. The son of a high caste Brahman family, he early left school, because he was convinced that book learning was by no means the highest wisdom. For a short time he served as a temple priest; but he soon retired into a neighboring forest. Here, near Calcutta, he established a reputation for spirituality, and great crowds flocked to hear him. His main object was, by a life of pure meditation, to "realize God." His teachers here were a *Sannyāsini*, *i. e.*, a Hindoo nun, and a *Sannyāsini*, or monk, which latter initiated him into the Brahman monasticism. He was a religious eclectic enthusiast—one might almost say, maniac. He studied every form of Hindoo religion, Mohammedanism, and even Christianity. We are told that he did all he was told to do; and that he came to the conclusion that all religions are but different forms of the same one, eternal Religion. We are tempted to apply to him the remark of our author on Hindoo character, that he never surrenders an idea once grasped. Had Rāmakrishna come to Christianity in the true spirit of devout inquiry, rather than that of curiosity, he would no doubt have found in it the satisfaction of all of his spiritual longings. One of the queer notions of this strange saint was that he must get rid of sex, which is purely bodily. He was married, when eighteen, to a girl of five. But he forgot all about his marriage. His young wife finally made her way to him, and lived with him as his devoted servant. At one time he assumed the dress, language, and habits of women. To the multitude that flocked to him, as to his pupil, the Swami, he seemed to be even an incarnation of God! Even Chundar Mazoomdar does not withhold his admiration of what he deemed the height of wisdom, coming from the lips of this illiterate hermit.

But one should read the little volume—the only criticism of which we have to offer, outside the credulity of its author, is its verbosity—for himself, in order to get some idea of the religious thought of modern India, and to appreciate some of the difficulties which our missionaries have to encounter in that land of poverty, filth, and superstition. F. C. H. W.

A History of the American People. By Francis Newton Thorpe. Chicago: A. C. McClurg & Co. Price, \$1.50 net.

Professor Thorpe's first chapter will delight people with common sense and with some knowledge of the Indians. He is not at all romantic. The book is full of facts, and it covers the doings of the American people from the earliest explorations down to the present Administration. Unfortunately Professor Thorpe has neglected to inform himself on our naval history. He says that the *Constellation* captured the *Vengeance*; but *La Vengeance* escaped. "Captain Rogers" may be a misprint for "Rodgers," but the *Little Bell* was not a frigate. Neither were the *Enterprise*, *Boxer*, and *Argus* frigates, though the index calls them so. Worse still, he says that "Captain Lawrence of the *Constitution*" met the *Guerriere*, and "after a brief contest sent her to the bottom." Hull commanded the *Constitution* in her fight with the *Guerriere*, and in the entire history of the republic nobody except Professor Thorpe ever supposed that anybody else commanded her in that engagement. There is so much information in the book, and so much of it is well handled, that one regrets to see blunders of this sort.

In the two concluding chapters, "The Hundred Years' Migration," and "America in Our Own Time," we find a great deal of delightful reading. ROLAND RINGWALT.

A History of the Church of Christ. By Herbert Kelley. Vol. I., from 28 to 324 A. D. New York: Longmans, Green & Co.

This is distinctly prepared for use as a text-book, and is admirably arranged for that purpose. The topical arrangement

is followed in each of the first three centuries, and the disadvantages of attempting to follow a synchronistic plan are thus avoided, while still the general order of events by grand periods is preserved.

The author has given numerous bibliographies throughout the book, and has made an exceedingly judicious choice of authorities. He himself seems to have assimilated all the best that has been written on the period he has in hand, and is thoroughly up to date on historical discussions. A further recommendation of the book is that its fitness for its purpose has been tested by actual use with candidates for Orders.

ARTHUR W. JENKS.

What is the Matter With the Church? By F. S. Root. New York: The Abbey Press.

The Church, in this title, does not mean the Church of the Creeds, but rather organized Christianity; hence its value to a believer in the Holy Catholic Church is not great. Yet the book is interesting as showing that the obstacles and hindrances to progress follow much the same lines both in the Church and "the churches." We would like to see discussions on the topics considered in this volume put forth with reference to our own Communion solely. The book is interesting reading.

Mr. Chupes and Miss Jenny. The Life Story of Two Robins. By Effie Bignell. New York: The Baker & Taylor Co.

If you are looking for a delightful story which will open to you the heart of nature, this is what you want. The story of a couple of robins does not seem to promise much, but the fulfillment is quite beyond the promise. It is really quite extraordinary—the fascination of the story which has been wrought out of these bird lives. We lay down the book with a feeling of interest quite out of proportion to the subject, and a profound admiration for the literary skill of Effie Bignell.

Did She Fail? The Story of a Singer. By Anna Fielding. New York: The Abbey Press, 114 Fifth Avenue.

This little story gives an account of a young girl's experience in attempting to study music in Europe, without a chaperone, and with no knowledge of the customs of people abroad.

Helen Larcom, the heroine, fails in her musical efforts, because she falls into the hands of rival incompetent teachers, and she has very trying experiences in a social way, through her ignorance of foreign etiquette. But she meets various interesting persons, and in the end marries a very nice Englishman, who, presumably, reconciles her to her musical failure.

The book is pleasantly written, and reading it would serve to pass an idle hour in the summer time, and leave no unpleasant taste in the mouth; which is a good deal more than can be said of many such novels.

A USEFUL little manual for wood workers is *Bamboo Work*, by Paul N. Hasluck, which is well said to comprise "the construction of furniture, household fittings, and other articles in bamboo." Indeed it would seem as though there were few things susceptible of wood construction, for which bamboo might not be utilized. Nearly 200 illustrations assist materially in following the text. Published by Cassell & Co. Price, 40 cts.

THE LATEST addition to Bell's Cathedral Series, in which are briefly treated the architectural and other features of the English and Welch Cathedrals, is *St. David's: A Short History and Description of the Fabric and Episcopal Buildings*, by Philip A. Robson. As with all the series, so in this case, the book is a pleasing handbook which will be useful to carry if one expects to visit the Cathedral, or to study its architecture and history. Published by The Macmillan Co.

IN HIS Elementary Studies of *Everyday Birds*, Mr. Bradford Torrey talks very entertainingly to the young people and to all people who know, or want to know, something about birds. The book is admirably descriptive of the appearance and habits of birds which abound in our country, and the studies are so brief and bright as not to be tiresome to the young reader. A unique feature of the work is the reproduction of twelve illustrations in color from Audubon, whose exquisite drawings are seldom seen by the young people of this generation. Boston and New York: Houghton, Mifflin & Co. Price \$1.00.

Mrs. Eveready's Opportunity.

A Vacation-Time Story.

By FRANCES STEVENSON.

I.

NO, VIOLET, I can't see a soul! You know these trunks must be ready in half an hour. How could you let anyone in? It was not kind, dear. Just this once I have a right to be excused."

The person addressed paused irresolutely in the centre of the circle of open trunks. Stooping, she adjusted a pile of linen which seemed about to topple over, before she answered.

"It's Mrs. Muchcare, mother," she said at last. "She's come on church business, and will only keep you a moment. She seemed confident you would see her if you were in. She's found such a poor baby, and she wondered——"

"Oh, a baby, is it?" The bending figure straightened itself, and a dainty muslin waist fell unfolded into the trunk, while a pair of eyes filled with motherly sympathy were fastened on the young girl. "A baby? What does it need? There's a whole outfit in the chest, and we've plenty of malted milk on hand. I'll see Mrs. Muchcare at once."

"Oh, mother, I knew you would!" cried the girl delightedly. "The poor little baby—its mother died and it needs clothes and everything! I'll go on with the packing. So don't worry," she added; but her mother was already out of earshot.

"Dear mother, how unselfish she is!" the girl said softly as the slighted waist was laid smoothly in place. "She will forget all about the packing till that baby is settled. Well, I'll finish this trunk, and then go and remind her that we are leaving at two, and it's eleven already."

"Just telephone if you need more malted milk, and I'll order it," was what Violet heard as she entered the library a quarter of an hour later. The occupants were sitting on opposite sides of the oak table with a big bundle between them.

"It was a shame to trouble your mother," Mrs. Muchcare said. "I felt guilty as soon as I saw her white face and realized how busy she is; but this poor baby——"

"I'm so glad you came!" exclaimed Mrs. Eveready warmly. "My mind is much easier. Now I can go away and have that chest empty. The Relief Society can take a fresh start in the fall. People don't need very much in summer, and the Vice President is going to see after any cases that may be reported, and let us have a list at the first meeting after we get back fresh and ready to work. So you won't be here either during the hot weather? Where did you say you are going?"

"We talked of spending a fortnight at Cape May," was the reply, "and then going to a little mountain place Mr. Lane told me about when he was here—he was our rector in Philadelphia, you know—and he says this is a lovely place; a good hotel and charming walks and drives. He goes there every year himself, and has started a mission among the mining people. There is a big coal mine only five miles away, but the valley where we shall stay is quiet and retired. He wants me to help in the mission; it will seem like old times to work under Mr. Lane."

"Yes," said the other absently. "And when do you go to Cape May?"

"I said we *talked* of Cape May," corrected Mrs. Muchcare, "but I am not going there after all. The children are, though; they start next week with my sister, but at the last moment I decided to take a western trip with Mr. Muchcare. He goes on business, and his plans do not sound very inviting; but he wants to have me with him, and I have consented. I found he will be quite near the Indian missions, Bishop Hare's work, and Bishop Edsall's, the schools and reservations we studied about in the Auxiliary, you know, and where we sent the box; and I felt I must not lose such a good opportunity to see it all. After our visit to Alaska last summer, when we met Bishop Rowe, that work has seemed so much more real—it makes me want to see more. But you are laughing. What is it?"

Mrs. Eveready did laugh as she said, "Do you call that a vacation, my dear? Why, you are going on in just the old groove. You'll be in a rest cure before Christmas!"

"Indeed I sha'n't," replied the little woman earnestly. "Work must go on even in summer, of course, but one would not want to play for two months. Besides all this is a change,

and the best rest is change of work, and it will give me so many new interests. Why, I wouldn't go away from the Church for a whole summer for anything, would you?"

The other woman colored slightly before she answered:

"I have not thought of it at all, but I dare say there is a church at Leeds. I always take it for granted there will be a church everywhere, and we had so much else to ask about I let that go. Where we went last summer there was a dear little chapel close by the sea, and ever so many Bishops and city rectors preached in it, a different one almost every Sunday. It was one of the attractions of the place, and every one went, even outsiders. But this year——"

"This year mother is so tired," Viola said softly. "The doctor said she must have an absolute change. Just drop everything; this has been such a hard winter."

"And if any one deserves a rest, you surely do," cried Mrs. Muchcare warmly. She felt she had struck a wrong chord, somehow. "Why, so far as I know, every society in the parish leans right on you. When I first came I used to laugh almost, for if I asked about the parish work, every one said, 'Oh, Mrs. Eveready knows. She's the head of that guild.' I made up my mind you were the pivot round which the whole machine revolves. But here am I, beguiled into wasting your time because I so love to sing your praises. I'll go this minute. James shall call for the bundle in an hour. Thank you so much. I hope your summer will do you all the good you need. Remember how much depends on the pivot, and take good care of yourself." And so, after a torrent of good-byes and best wishes, the little lady bowed herself out.

Mrs. Eveready looked after her guest; there was a shadow on her kind face.

"I believe she has the root of the matter in her, Violet," she said. "Hers may be the better way, after all. But there can be no great harm in making an exception this year. We have had such a hard winter——" She turned away to the window as she spoke, but the girl saw the quick tears spring in her eyes.

"Mother dear, you are thinking of Uncle Robert," she cried. "I know you are. Don't go on breaking your heart—for all our sakes. We must hear from him soon."

"I know it's selfish," the other said, "but he is never out of my mind. I'm afraid I was a cruel sister, Violet. If only I could do it all over. But it was such a shock, I had no time to think."

"Of course you had not, mother, because you, more than any of us, had believed him to be all that was noble and good; and then that terrible night when he told you he must go away before any one knew what he had done, how could you be kind all at once?"

"But he begged me to forgive him," her mother said in a strained tone. "He said he was not so bad as the world would think when the shortage in the bank was discovered. He never meant to *keep* the money, but it was the old story of speculation, and taking funds for a little while with the intention of putting them back; and would not I believe the best? It would be a comfort to know I did, even if he had to be an outcast."

"And what did you say?" asked the girl softly.

Her mother had never spoken so freely to her before of the sorrow and shame which had come as a sudden blow to the family during the previous winter.

"I hardly know what I said, but he was not satisfied," her mother returned; "and before I realized it, he was gone. It was the first time he ever came to me for sympathy and was repulsed. Yet I am ready to forgive him, and love him still."

"Are the trunks ready, ma'am? The expressman is waiting." The voice of Mary, the maid, put an end to the sad retrospect.

"Indeed they are not, but they will be in five minutes!" exclaimed Mrs. Eveready hurriedly. "Have the man come up and begin strapping the ones that are finished, while I put the rest of the things in the others. What have I been thinking of? It's nearly twelve, and our train leaves at two, and I have all those notes to write." And she hurried away.

II.

The summer passed quickly at Leeds. There is so much to be done at a fashionable resort where fifty or a hundred people pass their holiday-time in busy idleness, that the days seemed hardly long enough to carry out all the pleasant plans made the first of July to be finished by the first of September.

Mrs. Eveready was ill the first week, a complete nervous breakdown following the strain of the winter. Then came a week of convalescence when the bedroom couch was exchanged for the long chair on the hotel veranda while a group of sum-

mer pleasure-seekers gathered under the awnings in full view of the sublime mountain peaks across the valley. Time passed, and the veranda chair again was superseded by the mountain buggy, and even by the coach of the picnic party, and yet Mrs. Eveready was not entirely satisfied with the progress of her recovery. She was restless and could not settle down to anything, and seemed to be continually struggling to forget.

"It is the effect of the shock of last winter," said her friends. "No wonder she is unstrung, poor dear; but time heals all wounds."

"I've done almost nothing since I came here except to be taken care of and to look at the mountains," she was saying one morning to a friend who had come from home only the night before. "I'm going to town to-morrow for a week, to get the household started before Violet and I take our final leave of this place the middle of the month, and I shall be almost afraid to tell our rector that I have read none of the books he lent me nor touched the embroidered frontal I promised him for All Saints'."

"But there's plenty of time before November, and we can read so much better at home," replied the friend; "and besides, what is summer given to us for except to rest and get strong in?"

What is summer given to us for? By a strange coincidence this was the subject of the sermon on the Sunday when Mrs. Eveready took her usual place in her parish church after her long absence. It was a strong sermon on the text, "Redeeming the time, because the days are evil," and dwelt on the fact that holiday times are occasions to be improved or neglected because the evil one rests not even when the weather is warm and the days bright and long. Naturally it dwelt more on the past than the future, as the vacation was over, and the university students for whom it was intended first of all were back in their places; and while full of searching questions as to how the time had been spent, it gave bright pictures of what might have been.

More than once Mrs. Eveready moved uneasily in her cushioned pew. Perhaps she was wearied by its unwonted confinement, or it may be she was conscious, "deep down," as the children say, of some unused opportunities which had come to her even in the quiet and seclusion of a place like Leeds. At any rate she spent all the time she could spare from her household that week in looking after the various guilds for which she was responsible, so that all was in working order before she went back to the mountains on Friday.

"I believe we have made a mistake this summer," she said to Violet when she got back to the hotel that night. "I thought I was doing the best thing for my health, but I'm not so sure now. The weight on my heart and that restless feeling seemed taken away when I found myself in our pew at early service on Sunday. I don't believe it was the Church we needed a rest from after all, and we should have been all the better if we had not been separated from her services."

"Oh, mother, that reminds me of such a coincidence!" Violet exclaimed. "Who should walk in the other day but Mrs. Muchcare. She had heard quite accidentally that we are here—she had forgotten that we were coming to Leeds—but the quiet valley she told us of with the mission is not farther away than we often drive, only we never have gone in that direction. She wants us to come over next Sunday for service in the evening, and to stay for the miners' mission meeting afterwards. Don't you think we can?"

"Of course, we can, dear. I've made up my mind there's a great deal one can do if he will—there are plenty of opportunities."

"Mrs. Muchcare says it's wonderful to see the work her Mr. Lane is doing among the miners," Violet went on. "She feels it was wrong of her not to have remembered we were coming here. If she had, you might have been helping all summer, and she says she never knew anyone like you for getting at the hearts of such people. She remembered her first impression of you at the seamen's mission when she came to town last spring."

"Well, Pussie, we will surely go on Sunday. I see Mrs. Muchcare has not forgotten her habit of overestimating my powers and virtues. But are not you very much dressed this evening? The light is so dim, I did not notice when I first came that you have on your best Swiss."

"Why, mother, I thought I wrote you I am going to a hop. Mrs. Vail said she would take me as you were not sure at first that you would get back to-night. Will Vail, and ever so many other boys, have come up for it, and Mrs. Vail, and Maud, and Will, and I are going together. It's in the next hotel."

"But, daughter, this is Friday. When did you begin accepting invitations for Friday nights?"

"Of course, I would not do it at home, mother," faltered the girl, "but up here it seems so different—no litany service or anything, and no one keeps Friday."

"And so one's rule of right changes with the company he keeps?" her mother asked thoughtfully. "And it's not what we do, but where we do it that matters?"

"You are disappointed in me, mother," the girl said sadly. "I'd give it up if I could—but now—"

"Oh, Violet, are you ready?" a girl's voice called in through the half-opened door.

Violet looked at her mother.

"Go on," said the other. "It's the way we've begun. Not redeeming the time, but swimming with the stream, and the days are evil. It might so easily have been different," the woman added bitterly to herself as the girl went out, "if one only had cared enough to plan for that as well as for the other summer necessities."

On the next morning when Mrs. Eveready paused in the office to ask for mail, her eye rested on a neatly-framed notice, shaded by asparagus branches, it is true, and yet conspicuous enough to attract the attention of those who sought for information:

Church Services at Pine Hill,
Rev. F. A. Lane.

Bus leaves the Post Office at Nine and Six every Sunday.

III.

Another scene, and this vacation drama is ended.

"It was so good of you to come, and just like you to take all this trouble," Mrs. Muchcare exclaimed as she helped Mrs. Eveready and Violet to alight at the church door the next Sunday evening.

"Quite characteristic, I think, to come the last Sunday," Mrs. Eveready remarked dryly, "When I might just as well have been helping you for the last six weeks."

It was a quiet, peaceful hour, and Mrs. Eveready felt the influence of the place as she knelt with the other worshippers during the evening service.

But the mission service for the miners was the great event of the Sunday, and that came directly after the congregation of summer boarders had filed out, and left room for the crowd of men with dark shirts and rough hair who came slouching in as soon as the last *Amen* had been sung by the choir from the city.

It was a short service; a simple address on the true Light which shines in the darkness of this world, and several hymns sung with a will by the men who would be plying pick and shovel in the bowels of the earth long before sunrise.

Mrs. Muchcare stood with Mrs. Eveready and Violet by the door, ready to speak to the men as they came out.

But before the service was over a woman entered and touched her arm.

"The young man is worse to-night," she whispered, "and he's been asking for you. I thought you would come now, even if the meeting is not over; he's so uneasy."

The other nodded.

"It's a poor fellow who was hurt in the shaft yesterday and who is probably dying," she whispered to Mrs. Eveready. "Will you come? Violet can wait outside if she likes, and the bus can pick you up there."

The moon was shining as they walked down the street of the mountain village, and the whole valley seemed as quiet as if morning with its work and bustle would never dawn again.

"I wish you could have seen this man before he was hurt," Mrs. Muchcare said as they walked down the silent street. "He has been coming to the mission all summer, and I realized it was an opportunity, but I could never win his entire confidence as I feel sure you could have done. Neither could Mr. Lane. He seemed to like to talk to us though, and I sometimes suspected there was something in his past life he dared not mention, and that made me all the more sorry for him. Now it is too late, I fear, except to remember him in our prayers."

"But how glad one is to do that," Mrs. Eveready said with almost a sob. "Most of us know some wandering sheep, I suppose, and our love for that one makes us very tender of any poor thing that has gone astray. I hope all will meet with the sympathy you have given this one."

Mrs. Muchcare looked tenderly at her friend. Though she was only a stranger in Mrs. Eveready's parish I dare say she had heard the sad story of the past winter, and so understood

the note of sorrow in her voice. She put one arm gently round her, and together they entered the cottage.

It was a poor place, a mountain boarding house kept by the woman who had summoned them from the church, and the man on the bed was a stranger to everyone in the village. He was a newcomer and had kept to himself. The miner felt his position in the world was a different one from theirs, he seemed a gentleman in disguise, though he did the same rough work as the others, and they avoided him.

It would not make much difference now, Mrs. Muchcare thought, for it seemed he would not be long on this earth to associate with anybody. He was tossing restlessly, as if in pain, and she was going to him, when to her surprise Mrs. Eveready stopped her by laying a trembling hand on her arm. The little woman turned to see that a strange change had come over her friend.

She was pale and excited looking, but a great joy was shining in the eyes that were fastened on the figure on the bed. It seemed that something had come to pass for which she had eagerly longed and hoped.

"Hush!" whispered Mrs. Eveready. "Get them all out of the room. Leave me with him, leave us two alone. It is my privilege to kneel by his bed, to do all that I can for him while there is time. It is my opportunity, come at last—one that I might have missed through my own fault but for you. You must see, but let no one else know, that this is the lost sheep I have been following for so long with my prayers—it is my brother Robert."

The Family Fireside

"BRETHREN, PRAY FOR US" (I. Thess. v. 25).

Dear Brethren, pray for us!
Whose lot, in priestly garb, it is to lead
The assembled throng,
When for the faithful we do humbly plead,
Or raise the song.
Are ye full conscious of the load we bear,
Who 'neath our public hide our private care?

Dear Brethren, pray for us!
How oft, alas! would we—sent forth to teach
The way of life,
And helping hands to fainting pilgrims reach;
Weary of strife—
How oft would we, our inward weakness known,
Be led, and taught; and yet must stand alone.

Dear Brethren, pray for us!
Your loving intercessions we would seek,
Your prayers we need.
E'en when the spirit's willing, flesh is weak;
Within may bleed
The stricken heart, and yet no note of pain
May mingle with the Church's glad refrain.

Dear Brethren, pray for us!
That, in these perilous times, firm and upright
For righteousness
And truth, we steadfast stand, that in the fight
No feebleness
Of ours may aid the foe. That spot nor stain
His holy cause in our weak hands may gain.

Dear Brethren, pray for us!
And, from your tender pleadings, there shall flow
A fuller tide
Of grace, from benedictions we bestow.
Then open wide!
Within the garner of your hearts shall be
A richer harvest, for your charity.

Lent, 1901. HENRY FAULKNER DARNELL, D.D.

OUR ARK BEARERS.

By C. M.

SHARP and summary were the punishments inflicted on those Israelites who had laid their sacrilegious hands on the ark of the testimony wherewith they had been entrusted. That ark has now disappeared from among men, but the testimony is with us still, albeit a Sacred Book has taken the place of those tables whereon the Commandments had been written by the finger of

God Himself. Some four centuries ago this Book, before that time chained within the church's chancel and touched only by Bishop and priest, found its way, little by little, into the homes of those who were vowed to live according to its teachings. But the sacred office of the Bible-guardian lost none of its responsibility, and for hundreds of years thereafter the truths of Holy Writ, however wrested by opposing sects, were never questioned by those whose office it was to expound them to the people. If such men had ever doubted, those doubts had been routed before the candidate received his credentials as a preacher of the Word of God. When, during the eighteenth century, infidelity became rampant among those outside of the Church, Bishop Butler gave the world his *Analogy of Revealed Religion*, which has steadied so many young inquirers regarding the Faith once delivered to the saints, and brought over by scores the sometime disciples of Voltaire and Tom Paine. When, with doubt once settled, the young man heard the call to preach, the Bible given him at the time of his ordination was believed to be indeed God's Book, a volume which no man had a right to encumber or delete by jot or tittle.

But we have changed all that. The last quarter of the nineteenth century, along with many other dangerous novelties, gave us the pulpit exponent of advanced thought. There are ark-bearers now who have not quite let go the Gift of God to man, that which is contained in Scripture, but it is not to their loyalty we owe it that the light of the tabernacle is brighter still than the torch kindled without God's guidance.

"I believe in God the Father Almighty," says the preacher, and his hearers after him, and then he goes on to enumerate the many things that an omnipotent Deity can no longer do, after having once set in motion that tremendous engine known to advanced thinkers as the Law.

The Bible, so these teachers warn us, must now be taken *cum grano salis* whenever its recorded facts militate against that despotic Law which, it would seem, a quasi-omnipotent Deity must obey as did Frankenstein the monster he had built up out of the ghastly remnants of the dissecting room. The story of creation is now spoken of in pulpits as "very pretty poetry"; the virgin birth has become the apochryphal appendage of two of the Evangels; the resurrection of the body, that great central truth without which the religion of Christendom is nothing worth, would have been an untaught doctrine had it not been for a tomb despoiled by robbers, and an optical illusion.

Rather than sending our grand old Bible, thus revised and annotated by modern theology, to the isles beyond the sea, would it not be better to leave the heathen to their own gods? Surely

"The Pagan, kissing for the step of Pan,
The wild goat's hoof-print on the loamy down,
Exceeds our modern thinker who turns back
The strata—granite, limestone, coal, and clay;
Concluding coldly with: 'Here's Law! Where's God?'"

LIBRARIES OF THE UNITED STATES.

By VIRGINIA C. CASTLEMAN.

THE remarkable growth of libraries in the United States during the past twenty-five years, which is the outcome of the establishing of the American Library Association in 1876, leads us to inquire into the history of the movement prior to that date.

As in American colonial history, so in the early records of books and libraries, we find Virginia and New England taking the initiative. The first record of books dedicated to public purposes among the English colonies of America is a gift of four books to the Virginia Company of London, one of the books presented being St. Augustine's *City of God*, translated into English. The donor desired this gift of books to be sent to the "College in Virginia," the college referred to being the first founded in America, its object being to teach the Indians as well as the Virginia settlers; but alas! its early promise died in the Indian massacre of 1622, when the colony was almost wiped out of existence.

Massachusetts records the first University library—Harvard—founded in 1638, having for a nucleus the library of John Harvard, together with half his estate. Its growth was checked by fire in 1764, but from its second start, Harvard has made steady progress and now ranks among our leading University libraries, numbering 500,000 volumes.

In the year 1700, Yale University Library was founded, the pioneers of the work being ten clergymen. The growth was slow on account of limited means, but of late years there has

been steady increase, the Yale library numbering 250,000 volumes.

New York also, in 1700, opened to the public a library bequeathed by Chaplain Sharp to the city of New York; but the movement was not a success until taken in hand by the New York Society and supported by subscription, after which its growth became an assured fact. It now numbers 100,000 volumes.

In 1781, Philadelphia established the fourth library of importance in the United States. Its success was due chiefly to the efforts of Benjamin Franklin. Like the New York Society Library, this was a proprietary affair, and both libraries were placed at the disposal of Congress at the time of its meeting in the respective cities. Philadelphia being one of the centres of the library movement, other libraries quickly followed this first established, which latter now contains upwards of 200,000 volumes; and to-day, the city has a net-work of branch libraries radiating from centre to suburbs.

Of nineteenth century libraries, the most interesting (and now the largest in America) is the Library of Congress at the national capital. It was founded at Washington in 1800 by an Act of Congress authorizing the purchase of \$5,000 worth of books. In 1814, the British burned the capitol and contents, including the library. President Jefferson at this juncture offered for sale his private library of 6,700 volumes, which Congress bought for the sum of \$23,000. In 1850, when the library numbered 55,000 books, it was again a prey to fire, more than half the library being consumed. New books were purchased and placed in fire-proof rooms; and, in 1866, a valuable addition was made in the library of the Smithsonian Institute and the Peter Force collection. The Library of Congress now numbers over 800,000 volumes. It is lodged in a new and beautiful building, aptly styled "the book palace," which is open to the public for reading, and to Senators and Congressmen for private use of books.

Washington City has also in process of erection a Public Library, in part the gift of Mr. Carnegie, which promises in the near future to be worthy of its name and place, and of its mission to the citizens of the District of Columbia.

Boston contains two libraries of note in addition to its branch libraries, viz., the Boston Athenæum, founded in 1806, a proprietary library whose reference department is open to the public; and the Boston Public Library, one of the best appointed libraries of the country, whose beautiful structure rivals the Library of Congress, to which it ranks second in size, numbering 730,000 volumes.

Some other noted libraries are the University of Chicago Library, containing over 300,000 volumes; the University of Pennsylvania Library, 140,000; the Enoch Pratt Library of Baltimore; the Pratt Institute Free Library of Brooklyn; and many others equally important that cannot be enumerated here.

The United States has over two hundred historical societies, of which some forty are State Associations. Many valuable collections of books and manuscripts are to be found at these centres of learning, the oldest of which is the Massachusetts Historical Society, founded in 1791. Some other extensive libraries are those of the American Antiquarian Society, the Historical Society of Pennsylvania, the New England Historic-Genealogical Society, the Wisconsin State Historical Society, the Minnesota State Society, etc. Nearly all the state have libraries specially adapted to local history and local needs.

Mercantile libraries are also numerous in the large cities of the United States, and are usually supported by subscription. The first established was the Boston Mercantile, founded in 1820. In the same year was founded the New York Mercantile, in 1821 the Philadelphia Mercantile, and in 1835 that of Cincinnati. Almost every large city has now its mercantile library.

Of scientific libraries, that of the Smithsonian Institute ranks foremost, while the Boston Athenæum enjoys like prestige in scientific works.

From this brief summary of the leading libraries—colonial, public, historical, and scientific—we get some idea of the progress of the library movement in the New World since the days of the London Company of Virginia and the founding of Harvard University.

AN EASY METHOD OF CLEANING SILVER.

By S. J. H.

THE housekeeper of years ago usually took care of her own silver, attended to the cleaning of it herself—as the articles were often old family pieces, and treasured up on that account;

but in the busy life of the woman of the nineteenth century, time seems to be too precious to devote hours upon such work, and knowledge is made to take the place of labor in the intelligent household.

Instead of scrubbing and polishing each piece separately, the service may be cleaned as effectively as if hours had been devoted to it. After each meal, the silver which is used daily such as spoons, butter-knives, forks, etc., should be put in a pan kept for that purpose, and hot water poured over it, to which a tablespoonful of Pearline is added. Wash the silver briskly, then take out while hot several pieces at a time and lay in a soft linen cloth, and rub and polish bright with a chamois skin. You must do this part of the work quickly, as the hot water helps to brighten the silver (or rather the rubbing while it is hot). Silver should never be rubbed with flannel or cotton cloth, but rub and polish bright with a chamois skin.

Unused silver should be carefully wrapped in tissue-paper and laid away. Plated ware will look like the real silver treated in this way. You can clean a whole sideboard of silver in a little while this way, and not hurt your hands at all.

RECIPE FOR CARING FOR THE TEETH.

MANY of the preparations and lotions purchased for cleaning the teeth are positively injurious, said an excellent dentist not long since. He told me of an excellent, simple dentifrice, which can be made at home at a small cost, but will keep the teeth in a healthy, good condition.

It consists of a mixture of equal parts of pulverized charcoal and pulverized borax, and powdered orris root. It will not only be found to clean the teeth and mouth chemically, but will correct the acidity of the stomach, and sweeten the breath.

A simple wash of salt and water will harden the gums, but should not be used too frequently. Ask your druggist for the pure, unadulterated borax, for some of it is half soda. You wish the best and purest.

S. H.

CARE OF BURNS.

IN NO OTHER INSTANCE is presence of mind so necessary and common sense so valuable as in case of fire. In the small beginning a rug or heavy curtain can smother and extinguish the growing flames which in a moment more will develop and destroy. The skin is the external lungs of the body, and if a certain amount of it is destroyed the person cannot live. The excruciating pain of a burn calls for immediate attention. Cover the surface with a thick layer of cotton or a compress, and saturate it with water and alcohol, equal parts, until the pain has subsided. This will often prevent the formation of blisters. To exclude the air is the first endeavor. If the clothing adheres to the flesh after a burn, do not attempt to remove it, but cut it away, and try afterwards to clean the part of what is left by letting the water drip on it and wash it away. The best dressing there is for a burn is what is known as carron oil. It consists of equal parts of lime-water and olive oil. Soft rags, as cotton flannel or lint, should be dipped in this and then applied over the burn. Over this should be placed a layer of absorbent cotton, and then a bandage applied. If the burn is very deep, it should be dressed daily, otherwise every other day will be sufficient. If blisters have been formed before the dressing is applied, the water should be let out by opening them near the lower border with a needle.—*Harper's Bazar.*

HOUSEHOLD HINTS.

A DAMP cloth held over the mouth and nose, or better, made to envelop the whole head, will enable one to pass through the most dense smoke without suffocation.

KEEP cut flowers fresh for several days by filling a vase with clean sand, to which add a liberal supply of powdered charcoal. Imbed the stem of the bouquet in this and water occasionally.

STAINS of ink on books and engravings may be removed by applying a solution of oxalic acid, citric acid, or tartaric acid upon the paper, without fear of damage. These acids take out writing ink, but won't interfere with printing.

TO KEEP the hair from falling out, wash the head once every week in salt water, rub the scalp with a dry coarse towel, and then apply a dressing composed of bay rum and sweet oil into which a drop of tincture of cantharides has been mixed.

PRINTED matter may be copied on any paper of an absorbent nature, by dampening the surface with a weak solution of acetate of iron, and pressing in an ordinary copying press. Old writing may also be copied on unsized paper, if wet with a weak solution of sulphate of iron mixed with a simple solution of sugar syrup.

BLACKBOARD slating can be made in the following manner: Use one-half gallon shellac varnish, five ounces lampblack, three ounces powdered iron ore or emery; if too thick, thin with alcohol. Give three coats of the composition, allowing each to dry before putting on the next; the first may be of shellac and lampblack alone.

Church Calendar.



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

KALENDAR OF COMING EVENTS.

- June 14—Adjourned Conv., Massachusetts.
" 15—Convocation, North Dakota.
" 16—Convocation, Montana.
" 18—Convocation, Spokane.
" 19—Dioc. Conv., Vermont.
" 25—Dioc. Synod, Springfield.
July 24-28—Brotherhood of St. Andrew, Detroit.

Personal Mention.

THE REV. FRANK E. AITKINS has changed his address from Lee, Mass., to 240 E. 31st street, New York.

THE REV. J. A. ANTRIM of Waverly, Iowa, has been appointed *assistant* at the Church of the Annunciation, New Orleans, and not *rector*, as reported last week. The Rev. John Percival, D.D., remains in full charge of the parish.

THE REV. I. E. BANTER of Salina, Kans., has received a call to the rectorship of Trinity Church, Lawrence, in the same Diocese.

THE address of the Rev. C. A. BREWSTER is changed to Sewanee, Tenn.

THE REV. ROBERT S. CARTER has resigned the charge of Grace Church, Hopkinsville, Ky., to accept that of Newport Parish, Smithfield, Diocese of Southern Virginia.

THE REV. and Mrs. F. WARD DENYS of Baltimore, Md., sail on the *Servia*, June 6th, for an absence of several months.

THE REV. PHILIP G. DAVIDSON has resigned the rectorship of St. James' Church, Macon, Mo., to accept that of St. Matthias' Church, Omaha, Neb., and will enter upon his new duties July 1st.

THE REV. ROBERT A. EDWARDS, D.D., has been appointed priest-in-charge of the Church of the Holy Innocents, Tacony, Philadelphia.

THE REV. CHARLES FISKE has entered on his duties as rector of the Collegiate Church of the Transfiguration, West Philadelphia, Pa.

THE street address of the Rev. ARTHUR GOODGER is 1432 College Ave., Racine, Wis.

THE address of the Rev. STEPHEN H. GREEN of Memphis, Tenn., will until August 15th be Ipswich, Mass.

THE REV. J. C. HORTON, late of Talladega, Ala., has entered upon his duties as rector of Trinity Church, Bessemer, Ala.

THE REV. STUART P. KEELING of Morton, Pa., has resigned to accept, July 1st, the position of assistant at St. Peter's Church, Germantown, Pa.

THE REV. C. W. LEFFINGWELL, D.D., wife, and two daughters, sail on June 15 from New York, on the *Graf Waldersee*. Their address while abroad will be, Care of Munroe & Co., Bankers, 7 Rue Scribe, Paris, France. Returning, they will (D. V.) sail on the *Fürst Bismarck*, Aug. 15.

BISHOP McLAREN's address during July and August will be Point Pleasant, N. J.

THE REV. ALBERT C. MONK has resigned St. Paul's Church, Franklin, N. Y., and accepted the rectorship of St. Andrew's Church, Bridgeton, N. J.

THE REV. ROBERT J. MORGAN of Richmond, Va., has entered upon his duties as rector of St. Philip's Church, Charlestown, W. Va.

THE REV. DOUGLASS C. PEABODY has resigned the rectorship of Trinity Church, Mobile, Ala., and the position of President of the Standing Committee of the Diocese of Alabama, to accept the rectorship of St. John's parish, in the Diocese of Springfield, Decatur, Illinois. Address after July 15th, Decatur, Ill.

THE REV. Z. B. PHILLIPS, late of Hillsboro, Ohio, has taken up the charge of the Church of Our Saviour, Cincinnati, Diocese of Southern Ohio.

WE ARE INFORMED that there is no foundation for the announcement made last week to the effect that the Rev. W. W. RAYMOND had resigned the rectorship of St. Thomas' Church, Plymouth, Ind.

THE REV. WILLIAM JAMES ROBERTSON, late of Philadelphia, is now rector of the Church of St. John in the Wilderness, Gibbsboro, N. J.

THE address of the Rev. FRANK A. SANBORN will be, during the summer, Kemper Hall, Kenosha, Wis.

THE REV. DUDLEY D. SMITH has resigned the rectorship of Emmanuel Church, Kensington, Philadelphia, to take effect August 1st.

THE address of the Rev. M. O. SMITH has been changed from Nashotah, Wis., to 423 Mance street, Montreal, P. Q., Canada.

THE address of the Rev. E. B. STOCKTON will be Dover, N. J., until October 1st.

THE address of the Rev. T. TRACY WALSH, after July 1st will be Orangeburg, S. C.

THE REV. J. T. WARD of Trenton, N. J., has been called as assistant to St. Paul's Church, Erie, Pa.

DEGREES CONFERRED.

SEABURY DIV. SCHOOL.—D.D. upon the Rev. GEO. H. DAVIS, rector of St. John's Church, Mankato, Minn.

TRINITY COLLEGE, TORONTO.—D.C.L. upon the Rt. Rev. W. LENNOX MILLS, Bishop of Ontario.

UNIVERSITY OF NEW YORK.—Ph.D. upon the Rev. G. A. M. DYESS, rector of All Saints' Church, Fallsington, Pa.

ORDINATIONS.

DEACONS.

ALBANY.—At All Saints' Cathedral, on June 7th, the Bishop ordained to the diaconate: MR. ALLAN J. HOLLY, presented by Canon Tibbits of Hoosac, and MR. HARRY CLARK PLUM, presented by the Rev. James E. Hall of Cherry Valley; the Rev. George G. Carter, D.D., Chancellor, and the Rev. Canon Fulcher of the Cathedral, assisting.

CONNECTICUT.—At Holy Trinity Church, Middletown, by the Bishop of the Diocese, on Wednesday, June 5th: CLAUDE A. POOLEY (G. T. S.), presented by the Rev. J. Morris Coerr; FREDERICK E. BUCK and CHARLES M. GROSS, presented by the Rev. Dr. Sylvester Clarke; EDWARD S. TRAVERS, presented by the Rev. E. C. Acheson; GEORGE H. TOOP, presented by the Rev. George Greene; CRANSTON BRENTON and KARL REILAND, presented by the Rev. Dr. Samuel Hart; JOSEPH H. PECKHAM, presented by the Rev. James W. Bradin; and JOHN H. JACKSON, presented by the Rev. Charles O. Scoville. The last two were candidates for deacon's orders only. The Bishop was attended by the Rev. John Townsend as his chaplain bearing his pastoral staff. The gospel was read by the Rev. F. E. Buck. The newly ordained deacons will serve the following parishes: the Rev. F. E. Buck, Grace Church, Broad Brook; the Rev. C. Brenton, St. James' Church, Farmington; the Rev. Charles M. Gross, Immanuel Church, West Ansonia; the Rev. K. Reiland, Trinity Church, Wethersfield; the Rev. G. H. Toop, Christ Church, Unionville; the Rev. C. A. Pooley goes to Watertown; the Rev. J. H. Jackson, Christ Church, East Haven; all in Connecticut. The Rev. Edward S. Travers goes to Grace Chapel, New York City.

DELAWARE.—At the Chapel of the Good Shepherd, Bishopstead, Wilmington, Delaware, the Bishop of the Diocese ordained to the diaconate Mr. CHARLES THATCHER PFEIFFER, recently

graduated from the General Theological Seminary. The sermon was preached by the Rev. Wm. M. Jefferis, D.D., and the candidate was presented by the Ven. George C. Hall, Archdeacon of Wilmington, the Rev. Wyllys Rede, D.D., reading the Epistle. After the ordination the clergy and visitors were hospitably entertained at Bishopstead.

By permission of the Bishop of Central New York, the Bishop of Delaware conferred Deacon's Orders in Grace Church, Elmira, N. Y., on Friday morning, June 7th, upon HERBERT SEYMOUR HASTINGS, a candidate of the Diocese of Delaware. The sermon was preached by the Bishop, and the candidate presented by the Rev. S. Macpherson. Mr. Hastings, who is an Elmira boy, will spend his diaconate as curate at St. Stephen's Church, Harrisburg, Pa.

KANSAS.—MR. HENRY CLARKSON ATTWATER was ordained to the diaconate by the Rt. Rev. Frank R. Millsbaugh, D.D., on Trinity Sunday, June 3d, 1901. The Rev. John W. Sykes was the presenter and preacher. Mr. Attwater has been placed at Marysville, Washington, Irving, and Blue Rapids.

NEW YORK.—On the First Sunday after Trinity, at the Church of the Holy Comforter, Poughkeepsie, by the Bishop of the Diocese: to the diaconate, FRED S. ARNOLD.

PITTSBURGH.—The Bishop of Pittsburgh admitted to the order of deacons, on Saturday, May 25th, at St. John's Church, Kingston, N. Y., Mr. FRANK J. KNAPP, a member of the senior class of the General Theological Seminary. The sermon was preached by the Rev. L. T. Wattson of Garrisons, N. Y., and the candidate was presented by the Rev. Octavius Applegate, Jr., rector of the parish. The Rev. Mr. Knapp has been appointed by the Bishop of Pittsburgh to serve temporarily as curate of the St. Mary Memorial Chapel, Pittsburgh, and at the Chapel of the Incarnation, Knoxville.

DEACONS AND PRIESTS.

MINNESOTA.—By Bishop Whipple, in the Cathedral at Faribault, on the First Sunday after Trinity, WILSON HOWARD MEARS, Deacon; JOHN E. ALMFELDT, Priest; and FREDERIC PITTS, Priest.

PENNSYLVANIA.—At the South Memorial Church of the Advocate, Philadelphia, on Trinity Sunday, by the Bishop of the Diocese, the following persons were ordered deacons: ABEL JOHN AIKIN, presented by the Rev. R. W. Forsythe; THOMAS GEORGE BROWN, presented by the Rev. H. L. Phillips; AZAEL COATES, presented by the Rev. Dr. E. T. Bartlett; GEORGE A. HANNA, presented by the Rev. William Walsh of Newburgh, N. Y.; FLEMING JAMES, Jr., Ph.D., presented by his father, the Rev. Dr. Fleming James of the Divinity School; WILLIAM A. McCLENTHAM, presented by the Rev. George H. Moffet of St. Clement's Church.

The following deacons were advanced to the priesthood: the Rev. CHARLES THORNTON MURPHY, presented by the Rev. Dr. E. T. Bartlett of the Divinity School; and the Rev. CHARLES B. WILLIAMS, presented by the Rev. Henry M. Medary, priest-in-charge of the Advocate.

The sermon was preached by the Rev. Dr. J. B. Falkner, rector emeritus of Christ Church, Germantown, from the text, St. Matt xx. 27. The Rev. Fleming James, Jr., Ph.D., was Gosseller, and the Rev. H. M. G. Huff, secretary of the Bishop, was master of ceremonies. Of the deacons ordered, the Rev. Dr. F. James, Jr., will become assistant at old St. Andrew's, Philadelphia; and the Rev. T. G. Brown will have charge of the chapel of St. Simon the Cyrenian (colored), same city.

On Friday, June 7th, in the Church of the Mediator, Philadelphia, the Rev. ADDISON A. LAMB was advanced to the priesthood by Bishop Whitaker. The sermon was preached by his father, the Rev. J. H. Lamb, from the text "Preach the word," (II. Timothy iv. 2). Mr. Lamb was recently appointed assistant minister at the Mediator, of which the Rev. Dr. S. E. Appleton has been rector for nearly 45 years.

WASHINGTON.—On Trinity Sunday, at the Pro-Cathedral, the Bishop of Washington ordained to the priesthood the Rev. W. R. SCOTT, a graduate of Berkeley Divinity School, who will be assistant minister of Anacosta parish; and to the diaconate, Mr. JOHN E. SCHANK, a graduate of the Philadelphia Divinity School, who will enter upon work in that vicinity; Mr. WILLIAM E. BUSHBY of Washington, who will become

assistant in St. Stephen's parish; and Mr. EVAN A. EDWARDS, formerly pastor of the Methodist congregation in Rockville, Md., who will be assistant minister of Trinity Church, where he preached on the evening of Trinity Sunday. The ordination sermon was delivered by the Rev. Dr. Angus Crawford, Dean of the Virginia Theological Seminary, and was strong and Churchly.

PRIESTS.

CENTRAL NEW YORK.—On Wednesday, June 5th, in the Church of the Saviour, Syracuse, Bishop Huntington advanced to the priesthood the Rev. Messrs. GILBERT A. SHAW and A. W. ALLEN. The candidates were presented by the Rev. Wm. Cooke and the Rev. E. W. Saphoré. Rev. W. W. Way preached the sermon.

EAST CAROLINA.—The Rev. H. H. HARDING, son of the Rev. Nathaniel Harding, rector of St. Peter's Church, Washington, N. C., was ordained to the priesthood in St. Paul's Church, Edenton, by the Bishop, on Whitsunday, his father preaching the sermon. The young priest has charge of the Church work in Pitt county, embracing several stations.

DIED.

AUSTIN.—Entered into the rest of Paradise on June 5th, Brooklyn, N. Y., GEORGE CLINTON AUSTIN, beloved husband of Florence Mary Fletcher.

AUTEN.—Entered into life eternal, at the residence of her grandfather, Hon. Lewis Parker, 713 So. Warren St., Trenton, N. J., June 6th, 1901, MARGERY PARKER AUTEN, only child of Harry F. and Clara M. Auten, in the 10th year of her age.

"Lord, all pitying Jesu, blest,
Grant her Thine eternal rest."

MEMORIAL.

SMITH.—At a meeting of the Vestry of the Church of Zion and St. Timothy, in the City of New York, held on the 23d day of May, 1901, the following resolutions were unanimously adopted:

We are called upon to record our sense of the loss sustained by this Parish upon the death of our dear friend, JOHN JEWELL SMITH.

We can but feel our helplessness before the task—such a man cannot be replaced, but his example can be and is an inspiration to those who come after him.

Mr. Smith was a rare man. He was modest, simple of heart and manner, yet full of business sagacity and wisdom. And all he had he was proud to lay at the feet of the Master. His activity in Church work began when he was a mere boy, and at the age of seventeen we find him Warden of Grace Church, Elizabeth, giving to that church earnest and faithful service. In 1865 he became connected with the Church of St. Timothy, serving as vestryman until 1869, when he became warden. He continued to serve as warden until the consolidation of the parishes of Zion and St. Timothy, when he became Senior Warden and Treasurer, and such he remained until his death.

But how can we detail the service he rendered our parish?

His patient, self-sacrificing nature grudged no amount of labor in building up the parish, and what we are to-day is in no small degree due to him. He watched day by day the building of the new church where his heart had been so sore over the destruction of the old one, and when the work was done, he bent all his energies to securing strength and stability to the parish.

His gentleness was proof against all the worries which would have exasperated any one else. He took charge of the assignment of seats, and the sitter who came to him to scold, left his presence with the feeling that Mr. Smith had done for him or her all that could be done; he disarmed criticism.

His accounts as Treasurer were models of neatness and exactness. Whatever he did, he did well. He was always diligent in attendance upon the services of the Church, and his earnestness in praise and prayer shadowed forth the devout spirit within.

He gave abundantly to the church and with such shrinking modesty that no one knew the amount of his gifts. The same spirit animated his private benefactions, and these were as numerous as the calls made upon him.

In other places his deeds of goodness and his

labors will be recorded, but this Parish and this Vestry lose most by his death.

Verily he rests from his labors and has joined the ranks of departed saints, "Whose pure lives are, more than all words spoken,

Earth's best witness to the life divine."

F. W. DEVOE,
ROBERT MILBANK,
A. HOWARD HOPPING,
ROBERT L. HARRISON,
Committee.

OFFICIAL.

KEMPER HALL, KENOSHA, WIS.

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

Ladies wishing to attend will please notify the Sister Superior.

ST. STEPHEN'S COLLEGE.

The Annual Commencement will be held on Thursday, June 20th, at 11:45 a. m., the Missionary Sermon will be preached by the Rev. Sidney T. Smythe, Ph.D., D.D., on the evening of June 19th, after which the Warden's reception and the Society reunions will be held. Carriages will meet the New York Central trains on their arrival at Barrytown.

ST. STEPHEN'S COLLEGE.

Entrance examinations for the year 1901-1902 will be held at the College on June 17th and 18th, as well as on September 19th and 20th. Candidates who intend to present themselves for the June examinations should notify the Warden immediately.

WANTED.

POSITIONS OFFERED.

UNMARRIED PRIEST, with love of God and man in his heart, and some experience or adaptability in his nature, to share with two others in hard slum work. Daily Eucharist. Choral services. Address PETROPOL, care THE LIVING CHURCH, Milwaukee.

POSITION WANTED.

TUTOR.—Position wanted by a young man, college graduate, experienced in teaching, as tutor for the summer to one or two boys 13 to 16 years old. Reference, Rev. J. H. McKenzie, Rector Howe School. Address J. B. COXE, Howe School, Lima, Ind.

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

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

MISCELLANEOUS.

PUPIL assistant or Professional Pupil. Exceptional advantages. Address DR. DADSWELL, Grace Church, Cedar Rapids, Iowa.

PUPILS.—A lady wishes to obtain two or three pupils for a Church school, first-class in every particular. Limited number, reasonable terms, fine location. Address CHURCH SCHOOL, care LIVING CHURCH, Milwaukee.

PAN AMERICAN EXPOSITION.

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

LARGE, airy rooms may be secured in the home of the Rev. COLEMAN E. BYRAM, Buffalo, during the Pan-American Exposition. One double bed in a room. Rooms reserved on application. Terms, \$3.00 per room per day, with bath. Breakfast, 40 cents. Mrs. COLEMAN E. BYRAM, 205 Norwood Avenue.

ROOMS with or without breakfast. Rev. C. M. PULLEN, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

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

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

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

MISCELLANEOUS.

THE CATSKILLS.

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Palenville, N. Y.

WILLIAM WHITE HANCE, *Rector.*

FOR SALE.

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

ORGAN.—One manual pipe organ. 260 pipes. Height, 11 ft. Width, 5 ft. 8 in. Depth, 3 ft. Good condition. Price \$125.00. Address THE RECTORY, Linwood, Pa.

ACKNOWLEDGEMENT.

RECEIVED by the Rt. Rev. E. G. Weed, Bishop of Florida, for the benefit of the fire sufferers in Jacksonville, from Mrs. R. A. Beech of Boston, three hundred dollars (\$300.00).

THE CHURCH ENDOWMENT SOCIETY.

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

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

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

OR

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

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Includes all the members of this Church, and is its agency for the conduct of general missions. This Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are

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

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

Remittances to GEORGE C. THOMAS, Treasurer. All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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

BOOKS RECEIVED.

THOMAS WHITTAKER.

The Church of the Reconstruction. An Essay on Christian Unity. By the Rev. Edward M. Skagen. Paper; price, 50 cents.

CHARLES SCRIBNER'S SONS.

Francis and Dominic and The Mendicant Orders. By John Herkless, D.D., Professor of Ecclesiastical History in the University of St. Andrew's. The World's Epoch-Makers. Price, \$1.25.

E. P. DUTTON & CO.

Lichtenstein. A Romance after the German of Wilhelm Hauff. Adapted for English Readers by L. L. Weedon. Illustrated by T. H. Robinson. Price, \$1.50.

LEE & SHEPARD.

The Symphony of Life. A Series of Construction Sketches and Interpretations. By Henry Wood, Author of *Ideal Suggestion*, etc. Price, \$1.25.

PAMPHLETS.

Convention Address. Second Annual Address of the Rt. Rev. Joseph M. Francis, D.D., to the Convention of the Diocese, delivered in Grace Cathedral, Indianapolis, June 4th, 1901, at its Sixty-fourth Annual Meeting.

Trinity College. Catalogue of the Officers and Students of Trinity College, Hartford, Conn., 1900-1901.

The Rape of the Lock. An Essay on Man, and Epistle to Dr. Arbuthnot. By Alexander Pope. Edited, with Introduction and Notes, by Henry W. Boynton, M.A., Instructor in English at Phillips Academy, Andover, Mass. The Riverside Literature Series. Paper, 15 cents. Boston: Houghton, Mifflin & Co.

St. Mary's Orphanage. Annual reports of St. Mary's Orphanage, Providence, R. I., 1900-1901.

St. Agnes' School. The Bishop's Address to the Thirtieth Class of St. Agnes' School, Albany, N. Y., June 4, 1901.

American Church Mission in China. Account of the American Church Mission in Shanghai and the Lower Yangtse Valley. Third Edition. Paper; price, 25 cents. New York: Domestic and Foreign Missionary Society.

Virginia Female Institute. Catalogue of the Virginia Female Institute, the Diocesan School of Virginia and Southern Virginia, Staunton, Va., 1899-1900.

St. Mary's School, Knoxville. The Annual Register of St. Mary's School, for Girls and Young Women, Knoxville, Ill. Thirty-fourth year. With Prospectus for the Year Beginning Wednesday, Sept. 18th, 1901.

American Churches in Europe. Journal of the Fifth Convocation of the American Churches in Europe, Held at Rome, April 17th, 1901. Published by Authority of the Convocation. Nice: Rev. W. S. Adamson, Secretary, 21 Boulevard Victor Hugo.

The Church at Work

MID-WESTERN DEAF MUTE MISSION.

THE REV. AUSTIN W. MANN, Chairman of the Tenth Conference of Church Workers among Deaf-Mutes, announces that the eleventh Conference will be held at St. Ann's Church, on West 148th Street, near Amsterdam Avenue, New York City. It will open in the evening of June 30th, at 8 o'clock, and continue in session during the following day, adjourning in time for the members to take the train for Buffalo, where the National Convention of Teachers of Deaf-Mutes opens on July 2nd.

WORK AMONG COLORED PEOPLE.

THE VEN. HARRY CASSIL, Archdeacon of Savannah, will spend July and August at the summer resorts of the North. He bears the appointment of the Board of Managers, through the Commission for Church Work Among Colored People, and his instructions are to present the conditions and needs of the colored work in Georgia. So far, the only definite appointments are at Trinity and Emmanuel Churches, Newport, July 21st, and Ascension, Atlantic City, July 28th. Other appointments are being considered, and meantime interested friends of the colored work desiring to arrange for addresses, parlor meetings, or conversations, can address Mr. Cassil at the Church Missions House, 281 Fourth Avenue, New York. The Ven. J. H. M. Pollard, Archdeacon of North Carolina, will spend most of the two months with Mr. Cassil, and may also be addressed at the Church Missions House.

ACTORS' CHURCH ALLIANCE.

THE FOLLOWING RESOLUTION was passed recently by the council of the Actors' Church Alliance, of which Bishop Potter is President, and the Rev. Walter E. Bentley, General Secretary:

Resolved, That the Actors' Church Alliance appeals to the Labor Unions, and others, to promote, as far as possible, such measures and to use such agencies as will protect the men and women who labor so earnestly for their amusement, from the gross injustice of depriving them of Sunday, their day of rest; an injustice which they themselves would not tolerate in their own professions or trades.

ALBANY.

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

St. Agnes' School—Two Archdeacons—Gifts in Albany.

THE CLOSING exercises of St. Agnes' School, Albany, were held in the school room and in the Cathedral of the see city on June 4th. The Bishop, with the faculty, pupils, and trustees, entered the school room to the stirring strains of a march, composed and played by one of the students. Sixteen graduates received their diplomas. The Bishop announced that, to the regret of all concerned, Miss Boyd is released from the arduous duties of the headship of St. Agnes' School, though "the school is not to lose the power of her beneficent presence and the influence of her strong hold upon the affection of the graduates, and of her continued maintenance of the traditions which she has helped to make and which have so largely made the reputation of St. Agnes' School." Miss Boyd was then called to the platform amid long and continued applause. The Bishop then introduced Miss Catherine Regina Sebury, the new principal, who made a long and fatiguing journey to be present at the commencement.

THE SPRING MEETING of the Archdeaconry of Troy met in St. Luke's Church, Cambridge (the Rev. C. B. Perry, rector), on the 5th and 6th of June, the Ven. Joseph Carey, D.D., LL.D., presiding. The usual missionary meeting was held on the evening of the 5th, the Rev. R. P. Cobb, Christ Church, Troy, preaching the sermon. On Thursday there were two celebrations of the Holy Communion. At the late celebration the Rev. George L. Richardson, of Glens Falls, was the preacher. At the business meeting the resignation of the Rev. E. L. Toy was received. The Rev. George L. Richardson was appointed to serve the balance of the year. In the afternoon the Archdeaconry met to hear and discuss the able paper on "The Present Position of the Higher Criticism of the Old Testament," by the Rev. H. L. Gilbert, Ph.D., of St. James' Caldwell. The offering was the largest received at any former meeting of the Archdeaconry.

ON TRINITY SUNDAY the Rev. F. St. George McLean, rector of Trinity Church, Albany, celebrated his fourth anniversary as rector of that old and historic parish. The Bishop of the Diocese preached the sermon

at the evening service, and at the request of the rector, said a service of benediction over a handsome and costly communion service. The chalice and paten is the gift of Miss Mary J. Cummings in memory of her father, the late George Cummings, sometime warden of the parish. The flagon was the gift of the parishoners. The Bishop confirmed a class of eight candidates, two of whom came from the Good Shepherd Mission, Slingerlands. The Bishop congratulated the people on the state of the parish and of the zeal of their rector. The offerings at the several services amounted to nearly \$200. Trinity is taking on a new life.

THE 6TH REGULAR MEETING of the Albany Archdeaconry was held in St. Luke's Church, Catskill, on the 4th and 5th of June, in connection with its centennial services. Tuesday evening, the Rev. W. Everett Johnson, rector of the Church of the Redeemer, New York, preached to a large congregation. On Wednesday there was an early celebration, the rector celebrating, assisted by the Rev. J. N. Marvin, of Albany. At 11 there was a second celebration, the Bishop of the Diocese celebrant and preacher. At the business meeting the annual election was held. The Ven. Sheldon M. Griswold, D.D., was renominated to the Bishop for Archdeacon, and the Rev. Charles E. S. Rasay was elected Secretary, and the Rev. J. E. Bold, Treasurer. The Rev. A. R. B. Hegeman, rector of Holy Innocents, Albany, and Chaplain of the State Penitentiary, spoke on "The Church and the Social Outcast." The paper was timely and able and was strongly discussed. In the evening another large congregation listened to two strong missionary addresses by the Bishop and Mr. John W. Wood, of New York. There was a large gathering of the clergy and laity.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop. Syracuse—Woman's Auxiliary—Convocation at Elmira.

THE CADETS of St. John's, Manlius, enjoyed a week at the Pan-American, under the supervision of Col. Verbeck and his staff of teachers, returning June 8th. Commencement occurs June 13th.

THE SUNDAY SCHOOLS of Syracuse held their annual service on the afternoon of Trin-

ity Sunday in St. Paul's Church (the Rev. Dr. H. R. Lockwood, rector). The Rev. E. P. Hart, of Rochester, gave a practical talk on Prayer and Sincerity, from the text: "He dreamed a dream." The Sunday School Institute awards a banner to the school having the most regular teachers, and one to the school whose scholars are the most regular in attendance. The teachers of St. Philip's (colored) Mission won the former; and the school of the Church of the Saviour, the latter banner.

AT THE JUNE MEETING of the Syracuse Clerical Club a paper by the Rev. W. H. Casey on "Betting and Gambling" was read and discussed. The Rev. M. B. Bennett presented a paper to the Utica Clericus on "The Message of Savonarola."

THE ANNUAL MEETING of the Diocesan branch of the Woman's Auxiliary was held in Trinity Church, Elmira (the Rev. Dr. G. H. McKnight, rector), on June 4th. After the celebration of the Holy Eucharist, the Rev. H. S. Longley preached a helpful discourse, emphasizing the spiritual side of mission work, and the dangers of parochialism and humanitarianism. The business meetings were conducted by the President, Mrs. A. M. Knickerbocker. The Rev. W. A. Fair, a recently returned missionary from Africa, gave an interesting talk upon his work in that land of darkness. At the evening session, after a full choral service, edifying addresses were made by the clergy present. The following morning, "Junior Day" was opened with the litany, and an address by the rector. The diocesan superintendent, Mrs. F. N. Westcott, presided at the business session. On roll-call every district was found to be represented. The Treasurer's report and a summary of the box report showed a gain over last year of \$180. Prizes for junior work exhibited at this meeting were awarded as follows: For work done by a Junior under 12 years of age, a member of Christ Church, Binghamton; over 12 years of age, a member from St. John's Church, Ithaca. The sum of \$25 was voted to the work under the Rev. A. D. Gring in Japan. Pledges were made to the following objects for the next year: Diocesan Missionary to Deaf Mutes; Indian girl, Saratoga; Archdeacon Russell; Bishop Hare; Mrs. Fair Memorial, Africa; Diocesan Fund. Papers were read on different fields by members from four districts, and addresses by Mrs. Knickerbocker and the Rev. Mr. Fair. The latter gave most vivid and interesting descriptions of African life, etc., and displayed curiosities he had brought from Africa.

THE BISHOP has taken orders for the consecration of St. John's Church, Oneida (the Rev. John Arthur, rector), on Wednesday, the 19th inst. The sermon will be delivered by the Rev. Wm. R. Huntington, D.D.

A MEETING of Convocation was held at Grace Church, Elmira, on Thursday, June 6th. There was a notable sermon in the evening by the Rev. I. H. Correll of the China mission, in which the speaker took issue with Minister Wu in regard to many of the statements of the latter concerning conditions in China. Later there was a social gathering of the clergy at Grace Church rectory. Next day was held the ordination mentioned in another column, which was followed by a luncheon at the Churchmen's Club, and a business session of the Convocation was held in the afternoon. The Bishop of Delaware was present.

THE BISHOP OF DELAWARE was in Elmira for the purpose of holding the Ordination mentioned in the appropriate column, on June 7th. "This," says the Elmira *Evening Star*, "is the first ordination ever held in Grace Church, and the well-ordered ceremonial of this parish, accordant in every particular with the traditional and written law of the Anglo-Catholic Communion, made the

occasion one to be remembered as much for edification as for beauty. The altar, gleaming with many lights, the sweet-toned sacring bell, the cadences of the only Church music which has ecclesiastical warrant—that of the earlier Church—and the atmosphere of reverence, all made up a scene not easily forgotten.

"The whole service was most inspiring, and the stately figure of the Bishop, with his splendid jewelled pectoral cross and episcopal ring was the very beau ideal of what 'a great high priest' should be." Immediately after the service, the attending clergy, to the number of fifteen, gathered at the home of the Rev. W. H. van Allen for luncheon; after which the Bishop called for the health of the new made Deacon, who responded happily. The Bishop also spoke in his usual charming fashion. Later in the afternoon he confirmed, in private, a venerable lady, 95 years old, and in the evening he confirmed a class of candidates at the Church. The girls and women all wore white veils. The Bishop again preached a sermon, and addressed the candidates.

CENTRAL PENNSYLVANIA.

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

Parochial Mission at Philipsburg.

DURING a recent parochial mission held at Philipsburg, the missionary and rector asked the Greek priest to pronounce the final benediction at one of the services. He did so in English. Archdeacon Radcliffe introduced him to the congregation. The Rev. Jason R. Kappandze is rector of the Orthodox Greek Church at Oseola Mills, Pa., and is very much beloved.

THE REV. J. M. PAGE, of Lebanon, sails for Europe in a day or two. His congregation gave him over \$350 before leaving for New York. He is to be gone two or three months.

CHICAGO.

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

W. T. S. Alumni—Dr. Fawcett—St. Bartholomew's—Church Consecrated at Morgan Park—Diocesan Notes.

The Alumni Association of the Western Theological Seminary elected officers as follows: President, the Rev. J. C. Sage, Dixon, Ill.; Vice President, the Rev. H. R. Neely; Secretary, the Rev. A. B. Whitcombe; Treasurer, the Rev. J. C. Cole. Addresses were made at the annual meeting by Bishop Anderson and others.

THE REV. M. E. FAWCETT, PH.D., who on the 5th resigned the rectorship of the Re-

deemer, Elgin, to accept a unanimous call to St. Bartholomew's, Englewood, Chicago, was born in Iowa, November 1st, 1865. After graduation at the Northwestern University, Evanston, he became, like his father, a Methodist minister. The latter is living at River Forest. After thirteen years in this ministry, Dr. Fawcett came over to the Church, being then stationed at Elgin. Becoming some five years ago a candidate for the Church's Orders, he took a short term at the Western Theological Seminary, and was at once put in charge of the parish of the Redeemer, then vacant; and was ordered to the diaconate. On December 15th, 1897, he was ordained to the priesthood in his own church, for he had two days before been elected rector. Dr. Fawcett's work in Elgin has been not only painstaking, but also highly appreciated, as is evidenced in the increased numbers of the congregation, the numerous and valuable additions to the interior ornaments and utilities of the sacred edifice, and the very considerable increment of salary recently made.

ON THE First Sunday after Trinity the Rev. W. J. Hawthorne, who goes to Grace Church, Galion, Ohio, preached his farewell sermon as rector of Trinity, Wheaton, and as priest-in-charge of the mission of St. Mark's, Glen Ellyn.

ON THE EVENING of Trinity Sunday the offertory at the close of a rich musical service in St. Bartholomew's was devoted to the Camping Fund of the choir, which has given its time and talent at 332 rehearsals and services, under the careful direction of Mr. Kirk, during the year.

ON SUNDAY LAST the Bishop of Chicago consecrated the picturesque Church of the Mediator, Morgan Park; on which at Easter the last portion of debt, \$1,300, was paid; in all \$2,000 during the two years' incumbency of the Rev. Harold Morse.

THE BISHOP leaves for Point Pleasant, N. J., immediately after the annual meeting of the Trustees of the Western Theological Seminary on the 18th. The Bishop-Coadjutor, who will hold his first ordination at the end of the month, does not expect to be absent from the Diocese before the October meeting of the General Convention.

THE TWO NEW SETS of bells, in each case a full chime, have been ordered from the Messrs. Meneely & Co., Troy; suitable inscriptions having been adopted by the respective donors in Grace Church, Chicago, and St. Mark's, Evanston.

THE STANDING COMMITTEE met on Monday afternoon and organized, with Dean D. S. Phillips, D.D., as President, and Rev. A. W. Little, L.H.D., as Secretary.

THE ROUND TABLE held its last meeting but one before the summer vacation on Monday morning, discussing "The Conduct and Value of Parochial Missions;" the subject being introduced by the Rev. Messrs. H. L. Cawthorne and E. A. Larrabee.

THE NEW CHURCH of the Good Shepherd, Lawndale, in the southwestern part of the city, will be opened for divine service on the Fourth Sunday after Trinity; and the new parish house of the Atonement, Edgewater, in the extreme northwestern part, is rapidly drawing to completion.

ST. CHRYSOSTOM'S has, within a week or so, reduced its debt by \$2,000.

THE FESTIVAL of Corpus Christi was fittingly observed on the 6th at the Church of the Ascension. In the evening there was the usual solemn procession of the boys and girls of the Sunday school; the latter veiled and carrying flowers.

DEAN PHILLIPS, of Kankakee, has attended more consecutive conventions than any one in the Diocese, the last one being his 37th,



REV. M. E. FAWCETT, PH.D.

of which two only were special ones; the first in 1875, when Dr. DeKoven was elected to succeed Bishop Whitehouse; the other for the election of the present Bishop Coadjutor. Dr. Phillips is, however, surpassed in duration of rectorship by the Rev. H. T. Hiester, now in his 82d year, and for 43 years rector of Farm Ridge.

THE VESTRY of Christ Church, Winnetka, recently passed resolutions complimentary to Mr. Sedgwick, and regretting his departure from the parish after representing the Church in Convention for 20 years.

THE CLERICA will meet on Monday next at the residence of Mrs. A. W. Little in Evans-ton.

A RALLY of the members of the Junior Brotherhood is set for Thursday evening, June 13th, at the Church of the Epiphany.

THE PLEDGES for missions show an unvarying increase, those from St. Peter's, after an appeal by the Rev. Dr. Rushton on Trinity Sunday, aggregating nearly \$700.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Commencement at the Institutions.

THE BACCALAUREATE SERMON to the students of Wolfe Hall and Jarvis Hall, Denver, was preached at St. John's Cathedral by Dean Hart on the morning of Trinity Sunday. Commencement for both institutions took place on Tuesday afternoon, when diplomas were awarded to the graduates of Wolfe Hall by Canon Marshall. There were receptions for both institutions in the evening.

THE BROTHERHOOD OF ST. ANDREW for the Diocese was in session on the afternoon of Tuesday, June 4th, at St. John's Cathedral, Denver.

CONNECTICUT.

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

Westport—Monroe—Berkeley Divinity School.

ON TRINITY SUNDAY the Rev. Kenneth MacKenzie preached an anniversary sermon in Holy Trinity Church, Westport, on the text: "I will remember the years of the right hand of the Most High" (Ps. lxxvii. 10). The occasion was the tenth anniversary of the rectorate. Mr. MacKenzie gave his people a review of the work of the past ten years. The relations between rector and people always have been and still are the most cordial, and the work of the Holy Trinity Memorial Church is being vigorously pushed.

FAIRFIELD COUNTY Ministerial Association met on Monday, June 3d, at St. Peter's Church, Monroe. The Holy Eucharist was celebrated by the rector, the Rev. Alfred Goldsborough, and after the celebration the Association adjourned to the rectory. The essay on "Some Recent Catholic Practices," was read by the Rev. Louis French of Darien, the venerable president of the Association, and was followed by a most animated discussion. A bounteous lunch was served at the rectory. Fourteen members were present.

THE 45TH ANNUAL MEETING of the Alumni Association of Berkeley Divinity School, Middletown, was opened on Tuesday evening, June 4th, with the annual service, at which the Rev. Cornelius G. Bristol preached the sermon. At this service certificates of graduation were presented by Vice-Dean Hart to the Rev. Everett B. Sniffen of last year's class, and to Cranston Brenton, B.S., Frederick E. Buck, B.A., Charles M. Gross, Karl Reiland, George H. Toop, and Edward S. Travers, B.A. The Degree of Bachelor of Divinity was conferred on the Rev. S. R. Colladay, class of 1894, Professor of New Testament Greek in the school. The decease of eight alumni was announced, the most prominent being the Rt. Rev. William Morris

Barker, D.D., Bishop of Olympia, and the Rev. Dr. Eliphalet N. Potter.

The business meeting was held on Wednesday morning, June 5th. The Rt. Rev. Dr. Thomas F. Davies, Bishop of Michigan, was elected preacher for next year, with the Rev. M. K. Bailey, of New York City, as substitute. The following officers were elected: President, the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Diocese; Honorary Vice Presidents, the Bishops of Long Island, New Hampshire, Southern Ohio, Ohio, Michigan, California, Georgia, Spokane, Michigan City, Sacramento, and Kyoto; Vice Presidents, the Rev. Dr. Samuel Hart, of Middletown, and the Rev. Dr. Edwin S. Lines, of New Haven; Secretary, the Rev. S. R. Colladay, of Middletown; Treasurer, the Rev. C. G. Bristol, of Hartford.

It was reported that the Alumni Library fund now amounts to \$6,000, and that the full endowment of \$50,000 for the Bishop Williams Memorial Chair has been raised. The following legacies have been received: From O. B. Arnold, of Meriden, \$3,000; from Mrs. Irene J. Church, \$2,000; from the Rev. George H. Wilson, \$1,000; and from the Rev. E. C. Gardner, \$250. Large additions have been made to the library out of a special gift of \$400, in memory of Bishop Williams, from the legacy of the Rev. G. H. Wilson, from the library of the late Rev. C. R. Duffie, of New York City, the Alsop Memorial fund, and other sources.

During the last year, a large steam heating plant has been placed in the Jarvis building, and arrangements will be completed, during this summer, to heat the entire building by steam. The heating facilities of the chapel have also been improved, and the interior has been renovated in several particulars.

To the great delight of all friends of Berkeley, the Rev. Dr. Samuel Hart announced that he had decided to remain at the school instead of going to the General Theological Seminary. The Rev. John Townsend announced for the Board of Trustees that the offer for the removal of the school to New Haven had been withdrawn for the present, though it may be renewed later.

Next morning was held the Ordination, as reported in the appropriate column, and following the service a reception was held in Jarvis Hall, where a bountiful luncheon was served to the guests. In the afternoon, Bishop and Mrs. Brewster held a reception in the library, that was very well attended.

FOND DU LAC.

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

Commencement at Grafton Hall.

THE COMMENCEMENT week at Grafton Hall began on Sunday, June 9th, when the baccalaureate sermon was preached at the Cathedral by the Bishop of the Diocese. Next day there were class exercises with a commencement concert in the evening. On Tuesday, the 11th, the main exercises occurred, when six graduates received their diplomas. In the afternoon there were meetings of the Alumnae and of the lady patrons, with the annual reception, always a pleasing feature of Grafton Hall commencements, in the evening. The school has had a very successful year, and the outlook for next year is very bright.

INDIANA.

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

Church Consecrated at Shelbyville.

THE CONSECRATION of Christ Church, Shelbyville, occurred on the morning of May 30th, Bishop Francis officiating, and being assisted by the Bishop of Michigan City and a number of the diocesan clergy, as well as by the vested choir of the mission. The church has recently been erected, the mission being an off-shoot of Christ Church, Indianapolis,

and it is hoped that a resident priest may be sent to the mission in the fall.

IOWA.

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

Death of Rev. Dr. Barris.

THE DEATH of the Rev. W. H. Barris, D.D., one of the senior of the clergy of the Diocese, occurred at his home in Davenport on Monday, June 10th, at the age of 83 years. Dr. Barris was a graduate of Allegheny College, Meadville, Pa., in the year 1839, and took his theological course some years later, graduating at the General Theological Seminary in 1850, and being ordained in the same year to the diaconate by Bishop De Lancey, and in 1852 by the same Bishop to the priesthood. He came to Iowa in 1855 as missionary at Iowa City, and from 1859 to 1866 was rector at Burlington, Iowa. In the latter year he became Professor in the theological department of Griswold College, and continued in this capacity until the closing of the college. He received his degree of D.D. from Griswold in 1869. Dr. Barris had for some years been Registrar of the Diocese, and also an examining chaplain.

KANSAS.

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

Salina—Wetmore.

CHRIST CHURCH, Salina (the Rev. Irving Baxter, rector), has again removed a good part of the indebtedness to the Church Building Fund. The rector recently presented to the Bishop 17 for confirmation, and is developing the parish.

A NEW MISSION has been organized at Wetmore. Archdeacon Crawford presented 7 for confirmation. There are now 25 confirmed persons, and they have at the first visitation of the Bishop taken steps toward the erection of a church.

LONG ISLAND.

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

Woman's Auxiliary.

THE 29TH ANNUAL MEETING of the Long Island Branch of the Woman's Auxiliary, which took place in May, showed excellent results for the year's work, in the domestic, foreign, Indian, Freedmen and diocesan fields, both in money and boxes, from the eighty parishes enrolled. The following officers were re-elected: President, Mrs. Samuel Cox; Vice President, Mrs. Alexander Hutchins; Recording Secretary, Mrs. J. Elliott Longstaff; Corresponding Secretary, Mrs. Robert S. Fanning; Treasurer, Miss Mary Hunter.

MARYLAND.

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

Woman's Auxiliary—Two Archdeaconry Meetings—Accident to Rev. Mr. Castleman.

THE MARYLAND branch of the Woman's Auxiliary held its spring meeting on Tuesday, May 28th. Reports were read, showing a large increase in all departments for the last year. The annual election took place. Mrs. Albert Sioussat was elected President; Vice Presidents, Mrs. Hugh Lee, Mrs. Jackson Piper, Mrs. William Gardner, Mrs. Beverly Randolph; Corresponding Secretary, Miss Rebecca Davis; Recording Secretary, Mrs. M. E. Netherall; Treasurer, Mrs. John T. Mason. Mrs. Sioussat was chosen, as the delegate to represent Maryland at the Triennial Council, to be held in San Francisco in October. The musical service was rendered by St. Cecilia's Guild, Miss Crane, President. Mr. John W. Wood, Corresponding Secretary of the Board of Missions, gave a stirring appeal for missions.

A NEW MISSION for colored people will be started very soon at Waverly, under the care

of the Rev. F. H. Stubbs, rector of St. John's Church.

BISHOP AND MRS. PARET will sail for Europe on June 15, accompanied by some friends from New York, and will be gone until September next.

THE FUNERAL of Wong-Fong, a Chinese laundryman, who died on Tuesday, May 28th, took place Monday, June 3rd, at Emmanuel Church, Baltimore. It was by the expressed wish of the dead man, who had been connected with the Sunday School maintained by Emmanuel Church for religious instruction of the Chinese, that he should be buried from the church, and that the rector, the Rev. J. Houston Eccleston, should read the services. The service was attended by a brother of the dead man, a number of his friends among the Chinese colony of Baltimore, and several of the teachers of the school.

AT THE MEETING of the Archdeaconry of Baltimore, which was held at St. Peter's Church, Baltimore, at noon, Tuesday, June 4th, the Rev. Edward H. Ingle of St. Bartholomew's Church, was elected Archdeacon of Baltimore, to succeed the Rev. Thomas Atkinson of St. Barnabas'. An appropriation of \$200 was voted for the purchase of a site for the Stryker Memorial mission at Locust Point. Reports of progress in the various churches were read. Bishop Paret occupied the chair during the early part of the session, but left shortly after the reading of the report.

THE SEVENTH semi-annual meeting of the Archdeaconry of Towson was held in St. John's Church, Havre de Grace, on Wednesday and Thursday, June 5th and 6th. The Archdeaconry is composed of the parishes of Baltimore, Harford, and Carroll Counties. The subjects discussed on the first day were divisions of "Our Work" as follows: "The Field," by the Rev. P. F. Hall; "The Means," the Rev. R. A. Castleman; "The Aim," the Rev. Robert Nelson. The next day there was a conference on "Bible Study for Personal Spiritual Growth," by the Rev. Messrs. Sharp, Cooke, Miller, and Harding, and a discussion of Bishop Peterkin's paper on "The Business of the Church vs. Offerings in the Church," by the Rev. Messrs. Hobart Smith, Colborn, G. Mosley Murray, and Kimball. "How the Laity May Help," was discussed in three parts, as follows: "In the Management," the Rev. E. W. Wroth; "In the Prayers," the Rev. C. A. Hansel; "In the Preaching," the Rev. P. Wroth.

THE REV. R. ALLAN CASTLEMAN, rector of Belair, was recently thrown from a horse and painfully injured.

MASSACHUSETTS.

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

Division of the Diocese—Notes.

THE COMMITTEE appointed to consider the division of the Diocese will present to the special convention, which is to meet on the 14th inst., a series of resolutions providing that the new Diocese shall consist of the Counties of Worcester (except the town of Southborough), Franklin, Hampshire, Hampden and Berkshire, as their boundaries are now established by law; provided that the full amount of \$100,000 for the Endowment of the Episcopate in the new Diocese shall have been secured by October 1, 1901; and that such division take effect on the fifteenth day of November, 1901.

Also that a new Endowment Fund of \$100,000 shall be paid to the new Diocese in lieu of all claim on the present Episcopal Fund; that the funds now under the control of the Diocesan Board of Missions, for use in the Missionary work of the Diocese, now amounting to \$18,429.29, also any further money which said Board may receive under the will of Mr. J. D. W. French, be divided in the ratio of 40 per cent. to the new Dio-

cese and 60 per cent. to the old Diocese; that the principal or income of the Eastburn-Morgan Fund should be divided in the ratio of 40 per cent. to the new Diocese and 60 per cent. to the old Diocese; that the principal or income of the Mudge Fund, the Thomas Nelson Memorial Fund, the Randolph Marshall Clark Fund, also all funds held by the Society for the Relief of Aged or Disabled Clergymen, and also the funds held by the Trustees of the Fund for the Erection of Churches and Chapels, and also those held by the Society for the Relief of Widows and Orphans of Deceased Clergymen, subject to all their liabilities, should be divided in the ratio of 20 per cent. to the new Diocese and 80 per cent. to the old Diocese.

THE CHURCH TEMPERANCE SOCIETY have pitched their tent for daily meetings during the summer at Blue Hill avenue entrance of Franklin Park. This society asks for \$7,000 for increased work among the intemperate and unfortunate.

THE FREE CHURCH ASSOCIATION of this Diocese will hold Sunday afternoon services on the Boston Common, during the summer months.

THE HARVARD School of Theology will hold its summer session in July. President Eliot and Dean Hodges begin the lectures. Their topic is "The Voluntary Church, and Its Ministry in Democracy."

BISHOP LAWRENCE preached the annual sermon before the graduates of the School of Technology in Trinity Church, June 2d.

MILWAUKEE.

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

Commencement at Racine—Mr. Slidell's Anniversary.

IT WILL DELIGHT many hearts and all loyal Church people to learn of the continued prosperity of Racine College Grammar School. DeKoven's great work is once again a large school, and once more is making its mark upon the educational history of our American Church, and upon the growing character of our young American Churchmen. On June 2d, commencement Sunday, the beautiful gothic chapel was filled with students of the institution, the graduates, and their friends. The well-trained choir sang Eyre's exquisite service in F, the celebrant being the warden, the Rev. Henry Douglas Robinson. The sermon was preached by the Rev. Francis J. Hall, D.D., of the Western Theological Seminary, Chicago, a member of the class of '82. Dr. Hall preached from the text, "The foolish body hath said in his heart, there is no God." Psalm liii, 1. In his special address to the graduates the preacher made a strong point of Dr. DeKoven's favorite motto, "Work hard, play hard, pray hard." In conclusion he said that every old Racine boy knew that Dr. DeKoven was a saint, but he knew also that this did not detract from his manhood. At evensong, the Prefects were given their crosses by the warden. This old-time service has been yearly a feature of the institution for nearly 50 years, and its beautiful impressiveness is not easily forgotten.

On Monday evening, June 3d, the class of '71 held a reunion and banquet at the school, eight members being present. Every five years these loyal sons of Racine, priests, lawyers, successful business men—and one a Judge of the Supreme Court of the State of Wisconsin—come from the East and West to honor the memory of their great friend and master, James DeKoven, and to show their loyalty to the school where his memory and ideals will always live. At the trustee meeting, on June 4th, it was shown that the year's work has been very successful—95 boys having been enrolled. A large increase is assured for next September. The Board of Trustees decided to raise \$5,000 during the

summer for needed repairs and improvements. Of this amount, one-fourth was at once pledged by the class of '71. It was also decided to celebrate next year, as the 50th anniversary of the founding of the school. At that time it is hoped that all the sons of Racine will come back to do honor to the dear old school, and to give thanks to Almighty God that He has preserved it through storm and tempest that it might live and work.

On Wednesday afternoon the commencement exercises took place in the chapel. After the usual choral evensong, prizes were awarded to the heads and seconds of the forms, and diplomas given to the graduates by the warden. There were three members in the graduating class. After awarding the prizes and diplomas, an address was made by the Bishop of Milwaukee, President of the Board of Trustees. The good and great Bishop is never so much at home as when talking to boys, and his address was full of good thoughts for lads and teachers alike. On Wednesday evening the closing party was held in the gymnasium, and on Thursday morning the boys departed for their homes. School will re-open on Thursday, September 12th.

IN REVIEWING the ten years of his rectorship at St. John's Church, Milwaukee, the Rev. James Slidell mentioned the difficulties of work on the south side of the city, which is not a wealthy section, and from which there has been an influx of population to other portions of the city as fast as they had accumulated means, while their places were taken very largely by the ever-increasing Polish, and other foreign populations, thus weakening the parish very materially, although increasing the necessity for its work. During his rectorship, Mr. Slidell has succeeded in almost clearing the debt of the parish, which was quite considerable when he became rector, and out of his own personal funds has paid some \$1,700 for interest and repairs on the rectory. The parish has also spent for rectory and improvements during the period, about \$13,000. Under Mr. Slidell, the parish has been much improved in its financial condition, which at one time was very distressing. Mr. Slidell is an Englishman by birth, and a graduate of Racine College and Nashotah Seminary. He was ordained by Bishop Welles to the diaconate in 1883, and to the priesthood in 1884, and his whole ministry has been spent within the borders of the Diocese of Milwaukee. Prior to coming to the see city, he was missionary at Hudson and adjoining points from 1883 to 1887, and rector of Trinity Church, Janesville, from 1887 to 1892. For some years he has been a member of the Standing Committee of the Diocese.

MINNESOTA.

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

Episcopal Visitations—Commencement at Seabury—Acceptance of Rev. I. P. Johnson—Woman's Auxiliary.

BISHOP WHIPPLE has been engaged in visitations all the spring up to the Diocesan council, with the exception of a few days when interrupted by a cold, at which time he asked Bishop Weller, of Fond du Lac, to take two or three appointments for him. Bishop Whipple again took up his visitations directly after the Council.

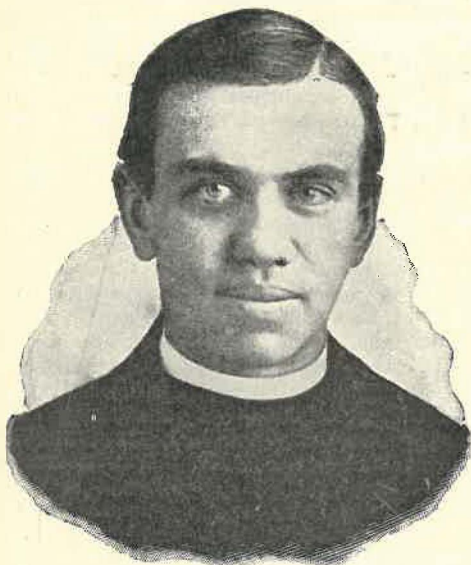
THE NUMBER of baptisms and confirmations in the Diocese this opening year of the new century has been larger than in any year since the division of the Diocese in 1895.

THE MEETING of the American Medical Society of the United States, which took place in St. Paul with an attendance of 7,000 physicians, was opened by Bishop Whipple on the morning of June 4th.

SEABURY DIVINITY SCHOOL commencement took place this year on June 3d in the ora-

tory of Seabury Hall, which was beautifully decorated. There was an early celebration at 7, followed by morning prayer and sermon at 11. The baccalaureate sermon was delivered by the Venerable Archdeacon Haupt and was a most direct, telling, and practical discourse, which will be long remembered. Warden Butler presented the graduates and Bishop Whipple bestowed the diplomas. The oratory was filled with the friends of the school, all of whom remained to the reception which followed, Bishop and Mrs. Whipple receiving with the Faculty and their wives. The alumni banquet was held in the evening and was the largest in several years. Seabury has been sending out large classes for three years; this year there were but two men. The prospect for a large entering class next year is good.

IT IS A PLEASURE to learn that the Rev. Irving P. Johnson has accepted his call to the rectorship of Gethsemane Church, Minne-



REV. IRVING P. JOHNSON.

apolis, his letter of acceptance being dated the 10th inst. He will begin his duties in that city July 1st.

CIRCUMSTANCES made it desirable to divide into two sessions the semi-annual meeting of the Minnesota Branch of the Woman's Auxiliary, held June 5th and 6th in the parish house of St. Paul's Church, Winona.

The opening session was held at 4 p. m. June 5th, the President, Mrs. Hector Baxter, occupying the chair. Roll call showed 114 women present representing 28 parishes. Addresses were made by the Rev. Theodore Sedgwick, of St. John's Church, St. Paul, on "The United Offering;" the Rev. T. W. MacLean, of St. Mark's Church, Minneapolis, on "Woman's Work in the Parish;" Mrs. Charles H. Whipple on the "Maternity Hospital at San Juan," and by Miss Crummer, one of our teachers at the schools near Shanghai, on "Work in China." Mrs. Folds, Treasurer of the United Offering, reported \$1,001.75 on hand, \$105 being the hard-earned gift of 38 Sioux women at Birch Coolie.

The second session met in the same place at 9:30 a. m. June 6th, and the attendance was good and the interest deep, notwithstanding the fact that in the adjoining church there was in progress the momentous election of a Bishop-Coadjutor.

Mrs. Whipple graphically explained the needs of the Porto Rican mission, illustrating her talk with maps and pictures.

Archdeacon Haupt spoke on "The Red Mite Box System," and Miss Peabody, house mother at the Deaconess' Home, spoke of the needs of that institution and announced that one of the deaconesses had volunteered for work in Porto Rico.

The discussion on the objects toward which the United Offering of 1904 shall be devoted

was animated; and, while no definite action was taken, there was evinced a strong bias toward giving a share to the Infirm Clergy Fund.

Resolutions of thanks were offered to the women of the Winona Branch for their perfect arrangements and gracious hospitality.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

AT THE COMMENCEMENT of St. Paul's School, Concord, held last week, the address was delivered by the Bishop of Delaware.

NORTH DAKOTA.

SAML. C. EPSALL, D.D., Miss. Bp.

New Altar at Jamestown.

TO THE MEMORIAL altar of which mention was made in THE LIVING CHURCH of May 11th, there has been added, in Grace Church, Jamestown, a carved oak reredos made to harmonize with the altar. It is the gift of Mr. B. S. Russell, a vestryman and one of the oldest members of the parish, to the glory of God and in loving memory of Mrs. Russell. It completes and enhances the beauty of the altar, and is a welcome gift. The reredos was blessed by the rector, Rev. D. H. Clarkson, at the late celebration on Trinity Sunday.

OHIO.

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

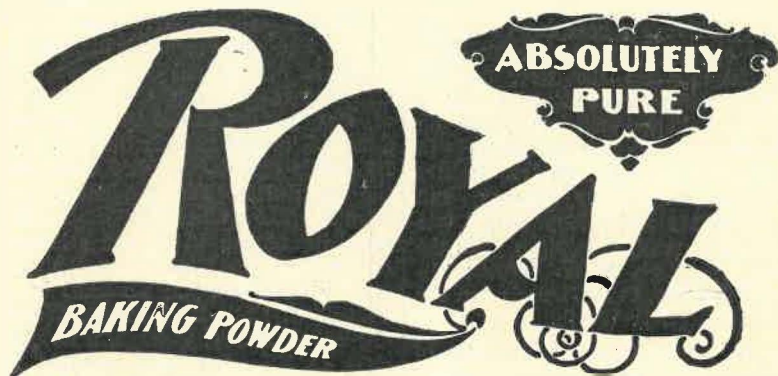
Missionary Work in Toledo—Clericus—Federation of Churches.

THE REV. T. N. BARKDULL has resigned the rectorship of St. Andrew's Church, To-

ledo, in order that he may devote his entire time to the general missionary work of the Toledo Convocation. Before taking charge of St. Andrew's, Mr. Barkdull had enjoyed much success as general missionary, and during the year since he has had triple work, his rectorship, the missionary labor, and the editorship of *Church Life*, the organ of the Diocese. St. Andrew's mission has gained strength under his care, and the *Church Life* has improved in variety and interest, while the missionary work continued. It is hoped that some one will be found for St. Andrew's and St. Luke's mission combined. St. Luke's is more flourishing than ever, under the charge of the Rev. C. W. Baker, the assistant of Trinity.

THE TOLEDO CLERICUS, after a dinner in St. John's rectory, informally concluded to meet soon and consider the practicability of having a Church mission among the poor. As yet the Church has no institution other than the St. Andrew's Brotherhood local assembly, the Woman's Auxiliary, and the Clericus, that brings the different congregations together.

THE "FEDERATION OF CHURCHES" has started in Toledo, and asks all "Evangelical Churches" to cooperate in having the city thoroughly and systematically, continuously and impartially, canvassed for the better gathering in strangers and checking the leakage that all religious bodies suffer through the constant moving of the population. Another object of the Federation is to unite the Christian sentiment of the entire city, whenever practicable, on great moral questions of common interest.



No other article used in the domestic economy of the household has so many enthusiastic friends among the house-keepers of America.

No other article of food has received such emphatic commendation for purity and wholesomeness from the most eminent authorities.

The great popularity and general use of the Royal Baking Powder attest its superiority.

The "Royal Baker and Pastry Cook"—containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

Avoid the imitation powders. They are sold cheap because they are made from alum. But alum is a poison dangerous to use in food.

OREGON.

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

Graduates of St. Helen's.

THE SOCIETY of Graduates of St. Helen's Hall, Portland, holds its next annual meeting in the Alumnae Rooms at St. Helen's Hall, on Friday, June 14th. The business meeting takes place at 2 p. m.; at 3 p. m. the reception of the class of 1901. During the past few months this Society has enriched the school by valuable additions to the "Mary B. Rodney Memorial Art Library." Among the additions, special reference should be made of six elegant quartos from the press of Messrs. Heinemann of London—Rembrandt, Rubens, by Emile Michol, and Leonardo da Vinci by Eugen Muntz; another, from the London house of George Bell & Son, is the noble volume on Anthony Van Dyck by Leonel Cust.

PENNSYLVANIA.

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

Several Parochial Anniversaries—Sunday School Association—Divinity School.

SEVERAL ANNIVERSARIES were celebrated on or near Trinity Sunday, including the 68th of Trinity Church, Southwark, the 86th of old St. John's, Northern Liberties, the quatercentennial of the first service held in St. Stephen's, Wissahickon, the eighth anniversary of the choir of the Holy Spirit, Philadelphia, and the golden wedding of the Rev. and Mrs. John G. Furey.

THE EXECUTIVE BOARD of the Diocesan Sunday School Association, at the last stated meeting, decided to devote the next Advent offerings of the Sunday Schools to the Bishop and Standing Committee of the Diocese of Florida, to be used in aid of the churches which have suffered by the recent fire. This money cannot be raised until next December, but the Board, having faith in the response of the Sunday Schools, has advanced the sum of \$2,000, which has been sent to Bishop Weed, through the D. & F. Missionary Society, for they believed that the needs were so great that this amount sent now would accomplish much more than if they let the matter rest until Advent. This sum is guaranteed, whether the Sunday Schools contribute that amount or not. Should there be anything additional, which is more than probable, this also will be sent to the Bishop.

A TOWER, 28 feet square at the base, and 104 feet high (five stories and a loft), is about being erected adjoining the Church of the Holy Apostles, Philadelphia (the Rev. N. S. Thomas, rector). It will be constructed of Trenton sandstone, and surmounted by four pinnacles, with terra cotta ornamentation to finials and windows.

BY TERMS of the will of the late Collins W. Walton, whose estate is valued at \$160,000, three institutions receive \$5,000 each. The residuary interest in the estate, in case of the death without issue of a daughter, nephew, and niece is to be divided among certain charitable institutions. The amount is to be divided into fourteen shares, and the following church institutions will receive as indicated: Church Home for Children, one share; Home of the Merciful Saviour for Crippled Children, two shares; House of St. Michael and All Angels, for colored cripples, one share.

THE ANNUAL MEETING of the Associate Alumni of the Philadelphia Divinity School was held on Wednesday, the 5th inst., at that institution. The sermon was preached by the Rev. Harry P. Nichols, rector of Holy Trinity Church, New York, his theme being, "Breadth with Zeal." At 3 p. m. the business meeting was held, the Rev. Dr. I. Newton Stanger presiding. On motion of the Rev. Horace F. Fuller, a resolution was adopted commending the project of the Rev. William L. Bull to supply the school with a lecture-

ship on "Christian Sociology." Officers were elected for the ensuing year as follows: President, the Rev. George R. Savage; Vice Presidents, the Rev. Messrs. L. B. Ridgely, G. Woolsey Hodge and William Coney; Secretary, the Rev. Charles S. Lyons; Treasurer, the Rev. W. F. Ayer; Executive Committee, the Rev. Messrs. W. H. Burk, H. F. Fuller, W. A. Warner and W. H. Graff; essayist for 1902, the Rev. J. Alan Montgomery; alternate, the Rev. W. W. Taylor; preacher for 1902, the Rev. Winfield S. Baer; alternate, the Rev. Charles Logan. On motion of the Rev. Jules M. Prevost, a committee was appointed to report next year as to the advisability of the alumni supporting a scholarship for the equipment of a person in missionary fields. In the evening an essay on "The Council of Trent" was read by the Rev. Dr. George W. Shinn, of Newton, Mass.

AT THE JOINT MEETING of the Boards of Overseers and Trustees of the Divinity School held on Wednesday afternoon, the 5th inst., the Rev. Dr. Henry Anstice, chairman of the Committee on Property and Household Expenses, guaranteed that the entire amount for extensive repairs and improvements—which had been authorized by the Boards—will be raised without its being a charge on the treasury.

THE ANNUAL COMMENCEMENT of the Philadelphia Divinity School was held on Thursday, the 6th inst., in the Church of the Holy Trinity (the Rev. Dr. F. W. Tomkins, rector). Diplomas were conferred by Bishop Whitaker on the following members of the class of 1901: Abel John Aikin, Audubon Arms, B.A., Thomas George Brown, Azael Coates, Samuel Balakhan Eshoo, Alfred Alonzo Gilman, B.A., Fleming James, Jr., Ph.D., John Frederick Schunck, B.A. The sermon was preached by the Rt. Rev. Dr. Hall, Bishop of Vermont, from the text, Acts vii, 55, 56, in the course of which he gave some pointed advice to the young graduates. "Remember," he said, "you will speak to men and women, not to angels. Show sympathy in the pursuits of business men and

politicians; don't fear politics. Add to your inspired message the force of a daily example. Be prompt at appointments, pay your debts promptly, and keep order in your household. Many a parish has been weakened by the obstinacy of a clergyman—generally a young clergyman at that. Be careful to distinguish between your principles and preferences." The Rev. H. M. G. Huff acted as master of ceremonies. At 2 p. m. a social reunion of the alumni and their friends was held in the parish house. Bishop Whitaker, who presided, said he rejoiced to see so large an attendance. Mr. Francis A. Lewis spoke on The Theological Seminary from a Layman's Point of View. He said that in one sense a layman has no right to criticize a theological seminary. All that the layman can demand is that the course of study shall be the highest and best. One seminary should be equal in standard to any other. The necessity of obedience to law should be inculcated in all theological students as well as others. We need this in the Church to-day, as there is a growing tendency to lawlessness. The Rev. H. M. G. Huff said that the Faculty, Boards of Overseers and Trustees and associate alumni should co-ordinate and sustain each other. The school needs more students. The Church in Philadelphia stands for conservatism and progress. There should be an addition of \$2,500 a year to the fund of the Divinity School. Bishop Whitaker said that he had received a letter on Wednesday, containing a check for \$2,000 for the endowment fund. In some respects, the advantages of the Divinity School of Philadelphia are greater than at any other similar institution. The Rev. W. S. Baer spoke on The Theological Seminary Graduate. He said there is surely work for the clergy when the spirit of respectable anarchy is about. The Rev. Dr. C. S. Olmstead spoke on The Extent of Freedom in Theological Preaching. There is no doubt that the Church has a dogmatic office. It is perfectly right to ask ourselves why we believe in God. The Church must deal with every question in comparison with what has been revealed. What the people want to-day

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Is the baby happy and contented? If not, send for a sample of Mellin's Food. Mellin's Food is good for babies of all ages because it adapts itself to the different conditions and requirements. Mellin's Food makes babies happy.

OUR BOOK, "THE CARE AND FEEDING OF INFANTS," SENT FREE.

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is a little more old-fashioned orthodoxy. The Church has a heart, a conscience, and a theology. Short addresses were made by Dean Groton and others.

ST. THOMAS' CHURCH, Whitmarsh, and its rectory, were visited by burglars some time on Sunday night, the 2d inst., but nothing was stolen.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Convocation at Corry—Braddock—Memorial Tablet at Titusville.

A MEETING of the Northern Convocation took place in Emmanuel Church, Corry, on Tuesday and Wednesday, June 4 and 5. Evening prayer was read on Tuesday, and a sermon was preached from the text, "Lord, to whom shall we go? Thou hast the words of eternal life," by the Rev. R. Alan Russell of Kane. On Wednesday morning there was a celebration of the Holy Communion. At the business meeting which followed, various matters were discussed looking to the improvement of the meetings of Convocation, and it was decided to hold the next meeting at Clearfield, in November. The Rev. F. S. Spalding read a very fine essay upon "What is the American Church Doing for Foreign Missions?" The essay was full of statistics and information with regard to our foreign missionary work in the past and present, and was most stimulating in its appeal to the clergy and people alike to take a cordial and active interest in this great cause. The address was followed by much discussion, which showed that it had accomplished in part its purpose, which was to arouse interest in the subject. Later on in the day an exegesis was read by the Rev. J. F. Kirk of North East, on St. Matthew xii. 31, 32, "The Sin Against the Holy Ghost." The exegesis was most excellent, and met with the commendation of all the clergy present. The Rev. Herbert M. Clarke of Eldred read a most delightful essay reviewing the Rev. Cameron Mann's sermons on the *Future Life*. Dr. Clarke's style is always clear, his meaning unmistakable, and his method most interesting. In the evening, the Rev. Martin Aigner of Franklin read a most suggestive and helpful essay on "Methods of Sunday School Work."

Others of the clergy who took part in the discussions were the Archdeacon of the Diocese, the Rev. L. F. Cole, the Rev. J. H. B. Brooks of Oil City, and the Rev. H. H. Bogert, rector of the parish. Some of the clergy were detained by sickness, their own or in their parishes, and others no doubt by distance of travel, inasmuch as the Convocation so soon followed the meeting of the annual Convention.

THE NEW St. Mary's Church, Braddock, which has been erected by Mr. C. M. Schwab for his mother-in-law, Mrs. M. E. Kinsey, and by her presented to the Diocese, will be consecrated by the Bishop on the morning of St. Peter's Day, Saturday, June 29th.

THERE HAS BEEN placed in the vestibule of St. James' Memorial Church, Titusville, a handsome tablet in memory of the first rector, the Rev. Henry Purdon, D.D. The tablet is of bronze resting on a Sienna marble backing. The inscription reads as follows:

"To the Glory of God
And in Loving Memory of
The Rev. HENRY PURDON,
Doctor of Divinity,
Who Founded and Built this Church
And for 37 Years was the Rector of this Parish.
He Entered into Rest December 21, 1898.
Faithful and Beloved."

QUINCY.

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

Dr. Taylor's Acceptance—Standing Committee—Commencement at St. Mary's.

THE COMMITTEE appointed to notify the Bishop-Coadjutor-elect waited upon the Ven.

Frederick W. Taylor, D.D., at St. Mary's School, Knoxville, Ill., on Monday evening, June 3d. The Rev. Dr. Leffingwell, chairman of the committee, in a few cordial and well chosen words, presented the formal notification of the Convention to the Ven. Dr. Taylor, who replied briefly, accepting the election and stating that he would later deliver to the chairman of the committee his formal acceptance in writing. The following is a copy of the latter:

"The Rev. C. W. LEFFINGWELL, D.D.,
Rev. WALTER H. MOORE, M.A.,
Rev. EDWARD H. RUDD, D.D.,
Hon. CARL E. EPLER,
Mr. C. H. WILLIAMSON,

Committee of the Convention of the Diocese of Quincy appointed to Notify the Bishop-Coadjutor-elect of his election.

"My dear Brethren:

The election of which you have notified me in the name of the Diocese of Quincy is to me a call which admits of no other considerations than those of duty.

"The honor of the episcopate is so great—the highest, indeed, which can be bestowed upon any man—that no one can for a moment deem himself worthy of it.

"The action of the Convention of the Diocese of Quincy in making this election was taken with such unanimity and harmony, and the many assurances of cordial cooperation since tendered me by clergy and laity of the Diocese have been so spontaneous, that, in so far as fallible human judgment can discern, I am persuaded that the call thus given me to enter upon this work is of God, through His Church. Therefore, in the fear of God, and relying solely on His strength, I accept this election to become the Bishop Coadjutor of the Diocese of Quincy, subject to the canonical consent of the Standing Committees of the several Dioceses, and of the Bishops, of the American Church.

"Faithfully your servant in Christ,
"FREDERICK W. TAYLOR."

AT A MEETING of the Standing Committee held on June 4th, the Rev. Dr. Leffingwell resigned, as President of the Committee, being

PUTS THE "GINGER" IN.

THE KIND OF FOOD USED BY ATHLETES.

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts Food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

The Grape-Nuts Food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts, for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained. Please do not publish my name."

There is a reason for the effect of Grape-Nuts Food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for re-building the brain and nerve centres. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three weeks' use as to produce a profound impression. The Food can be secured at any first-class grocery store.

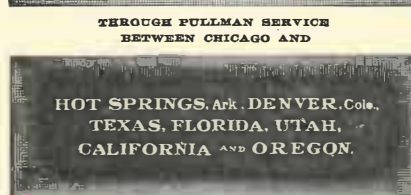
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Can't hurt the clothes,
and doesn't hurt the hands.

The top-notch of economical effectiveness. Does its work, does it well, the quickest and the easiest. There's the safety of certainty about it.



BETWEEN



IF YOU ARE CONTEMPLATING A TRIP, ANY PORTION OF WHICH CAN BE MADE OVER THE CHICAGO & ALTON, IT WILL PAY YOU TO WRITE TO THE UNDERSIGNED FOR RATES, MAPS, TIME-TABLES, ETC.

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Tickets include all Expenses Everywhere.

Train leaves Chicago via Chicago, Milwaukee & St. Paul R'y, Tuesday, July 9, 10:00 p. m.

MELLIN'S FOOD is not a medicine, but it is so perfect an infant's food, and has done so much and so great good all over the world that it has won a deservedly high place in medical opinion. It is prescribed by physicians everywhere and is constantly praised by mothers, proud of their healthy, happy children.

about to leave the country for a trip abroad, and the Rev. Dr. E. H. Rudd was elected President. His address is Knoxville, Ill.

ST. MARY'S SCHOOL, Knoxville, closed its 33d full year last week, with the interesting exercises of Graduates' Day. Only three of the eleven essays were read, thus saving time and worry. Bishop Seymour presided, conferring the diplomas. Bishop Anderson made a stirring address. The breaking of ground for the proposed Recreation Annex had to be abandoned on account of a sudden storm. The plans were approved by the trustees at their meeting on June 4th, and an appropriation was made to aid the rector in the work. Bishop Anderson was elected a trustee. The school re-opens on Sept. 18, 1901.

During the week, many events occurred which are worthy of note. The Missionary Guild were favored with a good sermon by the Rev. H. W. Perkins of Burlington, Ia.; the Current Events Club enjoyed an address by Mr. D. S. Berry, a prominent lawyer of the state; Mr. Wm. H. Sherwood of Chicago spent a day with the music pupils and gave a splendid recital in the evening. Two students in his department were graduated. One of the pretty features of Class Day was the presentation and raising of a flag by the class of 1901.

SOUTHERN OHIO.

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

Convocation at Urbana.

THE OPENING SERVICE of the annual meeting of the Dayton Convocation was held in the Church of the Epiphany, Urbana, on the evening of June 5th. An excellent sermon was preached by the Rev. C. H. Lee of Greenville. At the business meeting next morning encouraging reports were made of work in the Deanery—especially as regards St. Margaret's, Dayton, where the debt on the property has all been paid with the exception of about \$75. St. Paul's, Greenville, was reported ready to commence the erection of a new church to cost \$6,000, and a parish house at \$2,000. The Rev. A. C. McCabe, Ph.D., was elected Dean, and the Rev. Isaac T. Bagnall, Secretary and Treasurer. The Rev. D. A. Schaeffer of Hamilton, read a very helpful paper on The Mission of Church Music. Bishop Vincent read a paper on the third question in the office of ordination of priests. The Convocation voted to raise within the Deanery the coming year for diocesan missions the sum of \$1,230, which was an increase over last year.

SPRINGFIELD.

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

Commencement at St. Agatha's.

THE CLOSING EXERCISES of St. Agatha's School, Springfield, took place on the morning of May 23d, before a large assemblage of parents and friends of the children. The Bishop of the Diocese made a short, humorous address in which he introduced the Ven. F. W. Taylor, D.D., recently elected Bishop Coadjutor of Quincy, and well known to people in Springfield, of which parish he is rector. After the literary and musical exercises, which included a number on the piano rendered by Alvay Jess, a boy of 16 years old who is totally blind, the Bishop closed the programme with an address in which he enumerated the good work done by the school under Miss D. Murdoch, the present Principal. He said that there seemed but little hope for St. Agatha's a year ago, but that through the prudence, wisdom, and ability of Miss Murdoch, the school has been raised to its old-time reputation, and its future is bright.

TENNESSEE.

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

AT A CALLED meeting of the Convocation of Memphis held on June 3d, in Memphis,

the resignation of the Very Rev. Stephen H. Green as Dean of the Convocation, was not accepted, but owing to his expected absence of some months, the Rev. George Patterson, D.D., was elected acting Dean in his absence. The Rev. Thomas D. Windiate, rector of the Church of the Good Shepherd, Memphis, was elected Secretary for the year, and it was decided to hold the next meeting of the Convocation at Collierville the first Wednesday in October.

BISHOP GAILOR on Trinity Sunday preached the baccalaureate sermon of the University of Mississippi.

WASHINGTON.

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

Open Air Service—Commencement at Cathedral School.

THE FIRST "Open Air Evensong" on the Cathedral site, held on Trinity Sunday afternoon, had a special feature of historic interest from the fact that, just one hundred years ago, the first Church service was conducted on the spot which has now become the centre of so much hope for the future. At five o'clock, four musicians of the U. S. Marine band, vested as choristers, emerged from St. Alban's Church, and proceeded to the circle around the Peace Cross, where they sounded a strain from Mendelssohn's "Hymn of Praise" set to the words, "All men, all things, all that hath life and breath, sing to the Lord." This has been adopted as the musical motto of the Cathedral, and when this strain is heard it will signify services in the "close." Thirty-five vested choristers preceded by the musicians and a cross-bearer, and several of the city clergy with the Bishop, formed the procession which passed, as on Ascension Day, to the place of the future chancel, the processional hymn being, "Onward, Christian Soldiers." The Bishop began the service, the Rev. Dean Crawford of Alexandria read the lesson, and the rector of St. Alban's also took part. The sermon was by the Rev. Dr. Mackay-Smith, rector of St. John's, from the text, "Let us build three tabernacles." From the story of the Transfiguration he drew the lesson that those gathered for this service on the heights of St. Alban, should go forth into the city below,

IT SLUGS,

EVEN HARDER THAN A PRIZE FIGHTER.

A newspaper man is subject to trials and tribulations the same as ordinary mortals. Coffee "slugs" a great many of them.

D. Beidleman, on the Wilkes Barre Record, says regarding his experience with coffee, "A little over two years ago I was on the verge of collapse superinduced by the steady grind of the newspaper office. For weeks I did not have a night's sound sleep and the wakeful nights were followed by despondency and a general breaking up of the constitution. My family physician insisted that I leave off coffee and take on Postum Food Coffee, but I would not hear to it.


One day I was served with a cup of coffee, as I supposed, that had a peculiarly delicious flavor. I relished it, and when drinking the second cup I was told that it was not coffee but Postum Food Coffee. I was dumbfounded, and for a time thought I was the subject of a practical joke. However, I became a firm believer in, and a user of Postum from that time, and almost immediately I began to sleep nights and the irritableness disappeared, and in less than three months I was completely well, and in seven months my weight increased up to 198 pounds. I can now do the work of two ordinary newspaper men."

There is a great big lot of common sense in leaving off coffee and using Postum Food Coffee.

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Experiment
Worth Trying!**

When you next order biscuit, crackers or wafers tell your grocer you want the kind that comes in the In-er-seal Patent Package. When you get them, serve them from the package. Don't put them in a cracker jar—keep them in the package! You will be surprised to find them as fresh as to-day's bread, as delicate as a piece of pie crust just from the oven, and you will pass a resolution never again to buy any kind of biscuit not protected by the In-er-seal Patent Package.

Soda, Milk, Graham and Oatmeal Biscuit, Vanilla Wafers and Ginger Snaps come in the In-er-seal Patent Package. Don't take a substitute. Look for this seal on the ends of the package.



National Biscuit Company.

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KINGSFORD'S
OSWEGO
CORN
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Absolutely pure and healthful.

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Promotes a luxuriant growth.
Never Fails to Restore Gray
Hair to its Youthful Color.
Prevents Dandruff and hair falling.
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determined to do some good for men, some work for Christ and His Church.

THE FIRST commencement of the Cathedral School for girls took place on Tuesday, June 4th. There was a large attendance, every seat in the spacious hall being filled. The programme began with a processional hymn, after which prayers were said by the Rev. G. F. Bratenahl, rector of St. Alban's. After piano solos the oration of the day was delivered by the Rev. James Whiton, Ph.D., whose subject was A Modern Lesson from Ancient Civilization. Certificates of graduation were presented to two young ladies. The Bishop made an address congratulating the principals, Miss Bangs and Miss Whiton, and the school, upon the excellent beginning made during its first year.

WESTERN MICHIGAN.

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

Woman's Auxiliary.

MR. JACOB KLEINHANS has been re-appointed as Chancellor of the Diocese. That there is some growth in the Diocese, if slow, was shown at the late Convention by three missions applying for admission as parishes. Two were admitted; St. John's, Mt. Pleasant, and Emmanuel, Petoskey. It is hoped that other growing missions will be sufficiently advanced to become incorporated churches in the near future.

A MOST SUCCESSFUL and interesting meeting of the Woman's Auxiliary of the Diocese was held at St. Mark's Church, Grand Rapids, June 4th and 5th. Preceding the sessions of the Auxiliary, on Monday evening, a reception was tendered by the churchwomen of Grand Rapids in honor of the Rev. Dr. Lloyd, General Secretary of the Board of Missions. This was held at the comfortable residence of Judge Wanty, and afforded the church people of Grand Rapids an opportunity of making Dr. Lloyd's acquaintance.

Tuesday, at 9 A. M., Bishop Gillespie, assisted by the rector of the parish, the Rev. J. N. McCormick, celebrated Holy Communion. He also gave a brief address on the "Missionary Spirit." At 10 o'clock Dr. Lloyd opened the business session with prayer, and the regular programme was followed. Miss Lillie Crummer of the Church Training School for Women, Shanghai, gave a most instructive and interesting address.

The reports from parishes and diocesan officers showed that the women of Western Michigan had not been idle in the Lord's business. The amount of money raised for missionary work, together with box values, shows a total of \$1,818.21 for the year.

The President's address was earnest and helpful. A pause was made for noon-day prayer for missions each day of the meeting.

At the afternoon session Miss Mary A. Milnes, the diocesan missionary, made her report, and Dr. Meta Howard spoke of the "Physician as a Missionary." Dr. Arthur S. Lloyd, General Secretary, made a most practical address, and was closely questioned by the ladies, who were most anxious to learn how best to do their work, so that it might be helpful to the General Board in New York. A vote was taken favoring a season of two months' self-denial, that a special offering might be made for Missions. Mrs. Thomas Hume, President of the Muskegon Branch of the Auxiliary, read an excellent paper. Her subject was, "How can we increase our resources to meet the demands of a constantly growing Church?"

Wednesday morning reports were heard from the Junior Auxiliary, and Miss Wheelock endeavored to answer the question, "How can we best collect the united offerings?" Mrs. Rumley, Diocesan President, presented the subject of the Girls' Friendly Society, and commended the society's work.

The women of St. Mark's parish proved to be royal entertainers, and the lunch served Tuesday noon by the Daughters of the

King was of the best. Dr. Lloyd gave an eloquent missionary address Wednesday evening, which proved both a fitting close for the Auxiliary meeting and a good opening for the convention which was to follow. The officers elected are: President, Mrs. R. W. Butterfield, Grand Rapids; Vice President, Mrs. F. B. A. Eaglesfield, Niles; Secretary, Mrs. T. J. O'Brien, Grand Rapids; Treasurer, Mrs. John T. Starr, Coldwater. The President, Mrs. Butterfield, was elected to represent the Auxiliary at the Triennial in San Francisco.

CANADA.

Death of Bishop Hellmuth—News of the Dioceses.

Death of Bishop Hellmuth.

THE RIGHT REV. ISAAC HELLMUTH, formerly Bishop of Huron, died at Weston Super-Mare, England, June 1st, at the age of 71. He was appointed Coadjutor to Bishop Cronyn of Huron in 1871, and was consecrated by the Metropolitan of Canada. At the death of Bishop Cronyn a few months later, Bishop Hellmuth succeeded him as second Bishop of Huron, where he remained till his resignation in 1883, being then appointed Coadjutor Bishop of Ripon, England. Dr. Hellmuth founded Hellmuth Boys' College, and later, Hellmuth Ladies' College, both of which have been very successful. He was instrumental in establishing the Western University, London, in the Diocese of Huron, to which he personally donated \$10,000. Bishop Hellmuth was ordained deacon in 1846, and priest in 1848, by the Bishop of Quebec. He was for eight years Professor in Bishop's College, Lennoxville, P. Q., and incumbent of St. Peter's Church, Sherbrooke. He published a work *On the Authenticity and Genuineness of the Pentateuch*, and another, *A Biblical Thesaurus, with an Analysis of every word in the original languages of the Old Testament*.

Diocese of Ontario.

THE COMMITTEE of the Synod of Ontario having charge of the episcopal stipend fund, have so arranged with Bishop Mills that the stipend is fixed at \$3,000 and the see house. The Bishop is anxious that all the Church funds shall be strengthened and he is therefore willing to aid the cause by accepting a minimum stipend.—AT THE LAST meeting of the Leeds Rural Deanery, a strong resolution was passed protesting against the proposed alteration of the existing system of appointing clergy in the Diocese. They prefer that the right of appointment should remain in the hands of the Bishop.—BISHOP MILLS was in Toronto June 1st, in order to receive the honorary degree of D.C.L. proffered him by Trinity College, Toronto.—THE DEATH of the venerable rector of Portsmouth, the Rev. F. W. Dobbs, who recently resigned his charge after fifty years in the ministry, took place on June 5th. Mr. Dobbs was an uncle of Sir Richard Cartwright and was 87 at the time of his death. Of his four surviving sons, two are clergymen. He spent 47 years in St. John's parish, Portsmouth.

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